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The Privilege and Duty of Communion with God. By the late Rev. Robert Hall, of Arnsby.

Communion and fellowship are frequently used as synonimous terms, conveying the same idea, both in scripture and in common speech; but we apprehend they are not always to be considered as exactly of the same import. They seem to originate from, and to be expressive of, that which is of a complex nature. As the word *faith* is used to express the act of believing, and likewise the matter believed; so what the terms communion and fellowship are designed to explain, seems to include mutual interest, and friendly converse; the word *fellowship* may more aptly express the first, and *communion* the last. Fellowship consists in voluntary connection, and a joint participation of things, or the union of persons in affection, interest and design. Fellowship therefore implies communion, as it necessarily calls for, and leads to a communication between the parties so united; in order to accomplish the ends for which such a connection is formed. True believers thus have fellowship in the gospel with God and one another, Phil. i. 5. With what fervent affection does the apostle John speak of this wonderful privilege! 1st Epistle i. 3. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." This being a peculiar source of Christian consolation, he therefore adds, "these things we write unto you, that your joy may be full."

True Christians have fellowship with God the Father, by whom they are "blessed with all spiritual blessings." These riches, as a common stock, in which all the family of heaven and earth have a joint personal interest, were deposited in the hands of Christ Jesus for their use and benefit "before the world began," Eph. i. 3. Divine love and fidelity are gloriously displayed, in bringing the chosen of the Lord, in due time, to an acquaintance with Christ, as the head of the whole connected body; and in making them joint partakers of his mediatorial fulness. Yes, brethren, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord;" 1 Cor. i. 9. you being made willing in the day of his power to embrace the Saviour and espouse his cause. Preaching the "unsearchable riches of Christ," was designed to discover, and "make all men see, what is the fellowship of the mystery which from the beginning of the world, hath been hid in God:" that in pursuance of his gracious and eternal purpose "the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel,' Eph. iii. 6—11. We read likewise of the "fellowship of the Spirit,' as a privilege well known and highly prized by holy men in the apostolic age; and urged by the apostle to excite the saints at Phillippi, to

the fulfilment of his joy. Of such fellowship they were as conscious, as that there was "any consolation in Christ," or "any comfort of love," or "any bowels and mercies," Phil. ii. 1, 2. Real believers have fellowship with God, Father, Son and Holy Spirit, in all he is, has, and does. Jehovah is graciously become their all in all. And they, through the Spirit, freely give themselves to Him, and to each other according to the will of God. Thus they "walk in the light, as he is in the light," and "have fellowship one with another," 1 John i. 7. in mutual affection, interest and end. To such it may with great propriety be said, "all is yours, and ye are Christ's, and Christ is God's.

As *fellowship* more directly relates to, and is expressive of connection and interest; so the term *communion* is frequently applied to conversation. In this sense the scripture uses it with respect to men communing with men,* and it is in like manner used respecting the familiar intercourse between God and his people. When the solemn conversation ended respecting Sodom, it is said, the Lord went his way as soon as he had left communing with Abraham, Gen. xviii. 33. And when he had made an end of communing with Moses, he gave him two tables of testimony, Exod. xxxi. 18. But not to multiply instances, we may observe that communion with God, from its first commencement, is inseparably connected with fellowship. Relation to God, and an interest in Christ and divine things, whether only desired, or really enjoyed; longed for, or rejoiced in; lead to, and furnish with matter for communion with the divine Being. We would remind you, brethren, of your dealings with God, when you first in reality knew yourselves, and began to be acquainted with him: when your misery and his mercy drew the attention of your whole souls: when, like Ephraim, you began to bemoan yourselves. Then you wished to speak to God, but knew not how. Shame and inclination struggled hard, and produced confusion; which with a consciousness of loathsome depravity and inexcusable guilt, perhaps made you weep in silence; but could not keep your hearts from crying with the penitent publican, "God be merciful to me a sinner." Probably these perplexed cries of necessity were not accompanied with an understanding how the Lord could shew mercy consistently with his equity; and therefore fear might suggest that attempts to converse with God might be arrogance in you, and offensive to him. But when the method of salvation was discovered, as supporting his righteous character, and encouraging the vilest sinner under a sense of misery to seek for mercy; then you began indeed, not only to long, but fervently to pray, for an heart-satisfying knowledge of your interest in the Saviour. Hearing of the unspeakable happiness of

* Thus Abraham *communed* with the children of Heth, about a place to bury his dead, Gen. xxiii. 8. Joseph *communed* with his brethren, xlii. 24. Samuel *communed* with Saul upon the top of the house, where they walked along on the flat roofs as we walk in the streets of a city, 1 Sam. ix. 25. Saul said unto his servants, *Commune* with David and say, Behold the king delighteth in thee, xviii. 22. And Jonathan said, I will *commune* with my father of thee, and he spake good of David unto Saul, xix. 3, 4. So the queen of Sheba *communed* with Solomon of all that was in her heart, 1 Kings x. 2. Thus Judas Iscariot *communed* with the chief priests, Luke xxii. 4. And Felix with Paul, Acts xxiv. 26. And the two pensive disciples it is said were *communing* together when Jesus drew near to them, Luke xxiv. 15.

those who belong to him, your desires to be like them, in union with him, and partakers of the inestimable benefits resulting from his love, obedience and death, furnished you with matter in abundance for converse with God. To be found in Christ, to have fellowship with him, to be devoted to him, supplied from him, and made like him; to be admitted into special and perpetual connection with the family of God, put among the children, and indulged with that favour which he bears to his own people; such blessings you esteemed great indeed, about which you found the need of conversing much with God. Your views of mercy flowing freely to sinners through the Saviour, excited and encouraged you to commune with God, as on a throne of grace. You then came with some degree of boldness, and filled your mouth with arguments, drawn from the atonement of Christ, the free invitations, and precious promises held forth in the gospel. These, together with your extreme necessity, encouraged and urged you to plead with him as a man doth with his friend. Feeling his word penetrate your souls, describing your real character, and suited to soothe your various sorrows, and fill your vast desires; your faith as it increased, led to greater freedom with him. You then could look to him, and commune with him, as your Father, Saviour, and infallible Guide. Then you delighted yourselves in the Almighty, who spoke peace to your consciences, and cheered your hearts with good words, and comfortable words. The purport of your language then, was similar to that predicted of the church, in Isa. xii. "O Lord I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. I will trust and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation."

But, dear brethren, those of you who have been most favoured with such appropriating faith in God, know that it tended to increase as well as sweeten your communion with him. Salvation from misery you did not consider as your ultimate end. You desired to glorify God as well as enjoy him; to own his authority over you, as well as his mercy to you. Your Saviour you considered as your sovereign: and looked to him not only as the fountain of pleasure, but the source of authority, and centre of union.

Your communion with God now turned upon new subjects: you wanted not only to know and feel delight in his personal excellence, but likewise in his relative connections and interests. His laws as well as his love you desired to be more fully acquainted with. The nature of his kingdom, the prerogatives of his crown, as well as the privileges of his people, became matters of serious and earnest enquiry. Being convinced that no power on earth has the least authority over the consciences of men, you were therefore concerned to know the mind of Christ, who is King in Sion, the sole government whereof is upon his shoulders; and who as the true head of the church, sitteth upon the throne of his kingdom, to order it, and to establish it with justice forever, Isa.; ix. 6, 7. Having been told by Himself that his kingdom is not of this world, you therefore were resolved to enquire after the directions of his word, and to adhere to what he by his Spirit saith unto the churches. The apparent subjects of his grace, you esteemed as the excellent of the earth. Acquaintance with them and union to them you sought

after, being desirous to know what was committed to them, and required of them as in fellowship with Him. You began to be ashamed of remaining cool spectators. The love of Christ constrained you to take an active part in religion. "For all people will walk every one in the name of his God, and we" said you, "will walk in the name of Jehovah our God for ever and ever," Mic. iv.5. You therefore asked the way to Zion, desiring to dwell in the house of the Lord all the days of your lives, to see the beauty of Jehovah, and to enquire in his temple. That he might not only cause you to hear his loving-kindness, but shew you the way wherein you should walk, you have many a time lifted up your souls unto him, each crying, "Lord what wouldst thou have me to do? Teach me to do thy will, for thou art my God. Shew me thy ways, O Lord, teach me thy paths, lead me in thy truth and teach me; for thou art the God of my salvation, on thee do I wait all the day, Ps. xxv. 4, 5. cxliii. 8.

If you are Christians indeed, whether you have all attained to the assurance of hope or not, you know what it is to commune with God upon these and such like subjects. For surely those who are in fellowship with him, not only should, but will, be concerned to know what he has committed to them, requires of them, and expects from them. Remember, brethren, "He that is joined to the Lord is one spirit with him." Consequently they who are thus united to him, will consider his opponents as their enemies, and his friends will be their favourites. What he designs will be their desire; his promises their portion, and his glory their ultimate end. By your professed subjection to Christ, you are bound to consider yourselves as intrusted with the care of his property, and as accountable to him, for all you have received from him; according to the law relating to fellowship, Lev. vi. 2. Keep therefore his charge constantly in mind, "Occupy till I come;" improving every talent, and devoting every power which you possess to his interest and honour. May every gospel truth, and divine appointment be preserved in its original purity and simplicity, as first delivered to the saints, that you may give up your accounts at last with joy and not with grief! It is your duty, your interest, O that it may be your perpetual resolution, in the strength of grace, to hold fast what you have, that no man take your crown! Consider, brethren, you are not your own, and what you possess is the Redeemer's riches, heaven's precious property, committed to your care, as in fellowship with God. Of these treasures be careful, and about their nature, use, and tendency, continue to commune frequently with him, that you may obtain mercy to be found faithful unto death, and then receive the crown of life.

We would now, dear brethren, give you our advice respecting your attendance to this solemn exercise, and point out what we apprehend is necessary to be regarded, in order to your maintaining and carrying on communion with God.

First, Deliberately enquire into his true character, and your own real condition. Consider, brethren, "with whom ye have to do"—the King eternal, immortal, the only wise, living and true God. That glorious, holy and dreadful Being, before whom devils tremble, and angels veil their faces, is he with

whom you are called to converse. The omnipotent, omniscient Jehovah, whose eyes penetrate what his hands support: the author, upholder, and governor of universal nature; whom the heaven of heavens cannot contain; he who is decked with solemn majesty, and shines in the full-orbed splendor of perfect purity, deigns to commune with you. Yes, this awful God is yours: and that his terror might not make you afraid, he has sovereignly assumed for your encouragement various endearing characters, each included in his being the God of all grace. You are now called to behold him as through a new medium, even the person of Christ. There tremendous dignity and tender mercy unite their radiant beams! There his sovereign love to your persons, and his natural hatred to your sins, are wonderfully displayed. O that you may have growing acquaintance with his essential greatness, and condescending compassion. Then your converse with him will be reverent, humble, solemn and serious; and the more so in proportion to the knowledge you acquire of your condition as sinful dust and ashes. The infinite contrast duly considered, will fill your souls with holy wonder and profound awe. Holy dread accompanies heavenly delight. "How dreadful is this place!" said Jacob, when he communed with his God at Bethel; "this is none other than the house of God and the gate of heaven." The consideration of your natural littleness when compared with God, and of your dependance upon him, and especially of your moral distance from him, and unlikeness to him, will deepen your humility before him; while his gracious character as the "Father of mercies" and "God of all comfort," inviting you to draw near, will encourage you to expect much, though you deserve nothing.

Secondly, Properly regard what he says to you. Mutual attention, you know, is necessary in common conversation; and surely much more is it needful when communing with God. This is often mentioned in Scripture in a most pathetic manner, as what the Lord requires. "Hearken unto me, O ye children, attend unto the words of my mouth," Prov. vii. 24. "Take heed and hearken, O Israel," Deut. xxvii. 9. "Listen, O Isles unto me and hearken," Isa. xlix. i. "Hearken diligently unto me—incline your ear—hear and your soul shall live," lv. 2, 3. Misapprehensions are frequently the effects of inattention, therefore Jesus, "when he had called all the people unto him, said unto them, Hearken unto me every one of you and understand," Mark vii. 14. God addresses you by various providential occurrences. "Day unto day uttereth speech." Every mercy calls for gratitude; its language relates to his bounty and your obligation. And every calamity calls for contrition, and a personal enquiry, "What have I done?" As thereby he discovers his displeasure, "the man of wisdom will see his name, hear the rod, and him who hath appointed it," desiring to plead with him, and talk with him of his judgments, Mic. vi. 9. Jer. xii. 1. These are frequently very mysterious, they are as a great deep, in which his own people are ready to be overwhelmed, as Jonah was literally. Holy Job for a long time, knew not the reason of the Lord's conduct towards him. But he wisely resolved to make enquiry into the cause of the calamity, as well as give vent to his sorrow. "I will say unto God, do not condemn

me; shew me wherefore thou contendst with me; I am full of confusion, therefore see thou mine affliction, for it increaseth," x.2, 15, 16. The mysterious dispensation was the subject of much converse and reasoning with God, and at last the cause and the consequences were discovered to him, and felt by him, to his great satisfaction and abundant joy. But, dear brethren, the mind of God is most clearly discovered in the scriptures of truth. Therein "the Spirit speaketh expressly." Therein are contained the plain and "true sayings of God." Endeavour to understand his meaning. Take care of wresting his words. Attend to the descriptions he therein gives of men and things. There your hearts are laid open: your conscious feelings, whether fears or desires, are all described; every painful and pleasing sensation is there distinctly noticed; and according to your internal character and condition, you are distinctly spoken to, as if by name. Attend therefore closely to what God the Lord says to you in particular. Whether it be in a way of admonition or encouragement, caution or comfort, regard what he says, and accordingly commune with him.

Thirdly, Give full credit to what he says. Treat him as a God of veracity, who cannot lie. Would you choose to converse with men whom you could not credit? Or take delight in communing with those who would not credit you? Remember "he that believeth not God hath made him a liar," 1 John v. 10. How just and awful the charge! "Take heed therefore, brethren, lest there be in any of you an evil heart of unbelief." For "without faith it is impossible to please him." To be inattentive to what he says, is treating him with neglect, as an insignificant being below your notice. Not to believe what he says, be that what it may, is an horrid reflection upon him as a false perfidious being, not to be trusted or confided in.* O, that none of you may ever plead for the innocence of unbelief! But dread it, watch against it, and expose it, as the most detestable foe to God and man. If you would enjoy communion with God, intreat him to increase your faith in him, and unite your hearts to him. For if your attention and trust decrease, be assured your communion with him will diminish. Therefore "trust in him at all times; ye people, pour out your hearts before him."

(To be continued.)

ORIGIN, PRINCIPLES, AND PRESENT CONDITION OF PROTESTANT DISSENTERS.

IT may be said, without fear of its being successfully contradicted, that "the antiquity" of Protestant Dissenters "is of ancient days." It is an undeniable fact, supported by the most abundant evidence, that the sentiments held by the primitive believers, and all Christians for the first three centuries, with regard to the constitution of the churches, were similar to those which have always been maintained by them.

A few extracts from Lord King's "Constitution of the Primitive Churches," will be sufficient to prove this assertion. Cyrian says of the office of "*bishop*," or pastor, &c. "in a church might be many presbyters, but only one supreme." Before the time of Constantine, we find from Ignatius,

* The evil of unbelief, and of a careless neglect of salvation, is displayed in a most striking manner in Edwards's History of Redemption, first edit. p. 206—215. Pitcher's edit. with notes, 352—360.

Cyprian, and other bishops, that not the word "diocese," but *parish* (houses near to each other) is used of the bishop's charge; as, the bishop of the "parish of Alexandria," of the "parish of Ephesus," &c. A bishop had then but one altar, one communion table; and offenders appeared before the *whole* church. The African Synod (A. D. 258,) held, that the sacerdotal ordinations ought not to be made but with the knowledge of the people who were present, that the people being present, either the enemies of the wicked may be defeated, or the merits of the good declared, and the ordination be just and lawful which shall have been examined by the suffrage and judgment of all. A. D. 252, Cornelius, bishop of Rome, read letters from foreign churches "to his most holy and numerous people." Eusebius calls the meeting-house, "the house of the church;" i. e. the church-house. A penitent bewailing his fault before the church at Rome, "the church was touched with compassion towards him." When Andreus, bishop of Rome, died, "all the brethren met together in the church, to choose a successor." Eusebius further says, "during the first three centuries there were no dioceses larger than a parish, except A. D. 260, at Alexandria, when numbers who lived at a distance erected houses near their own houses, as daughter churches, with a minister appointed by the bishop of Alexandria, at which last place they occasionally attended." He speaks also of a bishop being chosen, whom the neighbouring bishops ordained.

From the authority of Origen, we learn that "*deacons*" distributed to the poor the church's money, and assisted at the Lord's table.

Cyprian says that the African Synod thus speaks of the "*independency*" of each distinct church or congregation: — "It is decreed by us all, and it is equal and just, that every one's cause shall be heard where the crime was committed; and that a particular portion of Christ's flock shall be assigned to each pastor, which he is to govern, being to give an account of his conduct to the Lord."

In the public worship, the lector, clerk, or reader, read the Scriptures, without the people reading with him. They had no musical instruments. After reading, singing, preaching, and praying, they administered the *Lord's supper*. "This food," says Justin Martyr, "we call the Eucharist, and no one may partake of it but he who believeth those things to be true which we teach, and who has received the remission of sins and the baptism of regeneration, and liveth as Christ commandeth." And in regard to "*Baptism*," Barnabas, in his Catholic Epistle, says, "We go down into the water full of sin and filth; and we ascend, bringing forth fruit in the heart."

Other testimonies might be produced, but these are sufficient to prove that the Christian churches, before the time of Constantine, and when the spirit of the world was not suffered to prevail among professing Christians, were founded and governed in their discipline and worship, upon the same principles as the English Dissenting Baptist churches.

At that early period very large churches existed in Britain, which suffered most distressing persecutions from the Roman emperors. Such simple-hearted Christians as we have described in foreign parts were the churches in this country, until the close of the sixth century, when they fell victims to the

sectarian zeal, and antichristian policy and cruelty of Austin, the booted apostle, at Bangor, near Chester.

The long dark night of popery which was thus introduced into Britain, continued till the Reformation, which was commenced by Wickliffe in the 14th, and was finished in the 16th century.

Besides the Reformers in church and state at this latter period, of whom Lord Thomas Cromwell and Archbishop Cranmer were the chief persons,* there were those who were reformers as regarded the corrupt principles of popery in regard to religion simply, irrespective of the religion of the church as by law established. These were that illustrious band of men, consisting of *Tyndal*, *Frith*, *Barnes*, *Garrett*, *Hierome*, and others. The first of these worthies having translated the Scriptures into English, the rest assisted in the distribution of his New Testament, and made *it* the only standard of their principles, and the only rule of their conduct. By these, and their numerous disciples, the principles of *free* inquiry were widely propagated; they taught that Christ was the only supreme head of the church on earth, and that his will was to be learned from the Scriptures alone.

That any writer should have designated *these* martyrs the "Fathers of the English church," is a gross misnomer: they were in no other sense her fathers but as she is *Protestant;* certainly not as she is *episcopal.* They were Dissenters from the *popish* established church, and the churches they formed before the *protestant* establishment were necessarily congregational, or at most presbyterian. That there was a congregation at Oxford in 1526, and one in Bow-lane, Cheapside, in the reigns of Edward VI. and Queen Mary, and Queen Elizabeth, may be seen in Fox's Martyrology. These Christians, who were known by the name of "the congregations," could not at any period of what is called the Reformation in the Church of England, have united themselves with it, without a violation of the principles by which they were distinguished.

It is to those Christians, then, who before the Reformation suffered such violent persecutions, because of their having dissented from the popish church-establishment in England, that the genuine Protestant Dissenters trace their origin: from these anti-popish Christians they are the lineal descendants. They were called by way of reproach, before the time of Tyndal, *Lollards;* and after his time, *Gospellers*, and *Anabaptists!* They were the nucleus around which gradually gathered all persons who were dissatisfied either with the constitution, or discipline, or doctrines of the established church, and to which they adhered. It follows, therefore, that Protestant Dissenters are unjustly called *Separatists!* How could they separate from a church of which they were never members? It is improper, then, to reproach them, as though they were exclusively sectarians. The church of England is herself sectarian, as well as they,

* The chief thing accomplished by these great and good men, was their getting the Scriptures translated by *Coverdale;* and afterwards, prevailing on the king, Henry VIII, to sanction *Tyndal's* translation. In the year 1540, one edition of what was called "the Bible of the larger volume," was printed, as Tyndal had left it, *without the Apocryphal books*, which had been translated after *Tyndal's* death by *John Rogers*, and appended to Tyndal's, called Matthews's Bible. A copy of this very curious edition, (which was "ordered to be read in churches") is in *Sion College Library.*

she having separated from the church of Rome.

It was not till the commencement of the 17th century, that the class of English Christians which have been described formed themselves into the distinct and separate denominations of Independents and Baptists. Great numbers of churches of both these denominations existed at the time when Presbyterianism was the established religion.

At the Restoration in 1660, many ministers and others united themselves to the dissenters, who had been compelled to leave the national and parish churches. The Act of Uniformity in 1662, drove upwards of 2000 more ministers to unite with them: these were most excellent and conscientious men, but they were not, properly speaking, Dissenters; they had no objection to a national establishment, nor to a prescribed liturgy, nor to parish congregations, nor to the tithes as the means of their support.

Nor are the great body of Methodists, whether Calvinistic or Arminian, Dissenters. Most of them, indeed, especially the latter, affect to be members of the established church. Genuine Protestant Dissenters adopt for their motto, NO IMPOSITION. They dare not submit to any thing as binding upon their consciences, which is not plainly stated, or fairly to be deduced from the New Testament; and for these opinions their forefathers suffered persecution in every dreadful form, from each national endowed sect, whether popish, episcopalian, or presbyterian; until the glorious Revolution in 1688, when the liberties of Protestant Dissenters were secured by law. And for the unrestricted exercise of their religious liberty, they are chiefly indebted to the protection afforded them by the princes of the royal house of Brunswick. Each of the four monarchs of that illustrious line has declared, on his accession to the throne, "I WILL PRESERVE THE TOLERATION ACT INVIOLABLE:" nor has either of these patriotic kings acted inconsistently with that solemn pledge.

There were several attempts made a few years since to deprive Protestant Dissenters of their privileges, by some country magistrates putting new constructions on the act of toleration. In 1811, a bill was brought into the House of Lords by Lord Sidmouth, the provisions of which were to prevent ministers from preaching any where but in the congregations to which they respectively belonged, and to require from young ministers, before they were brought under the protection of law, that they should obtain a licence from a justice of the peace, at the quarter sessions for the county. These regulations, whether so intended or not, would have most grievously harassed them, and most effectually prevented their increase. The vast number of petitions presented to the Peers against this detested and persecuting measure proved successful. His Majesty's prime minister, Lord Liverpool, refused to sanction it, and even the Archbishop of Canterbury, Dr. Sutton, opposed the bill, and spoke in the most respectful manner of the Dissenters.

Soon after the total failure of this measure, the Judges, to whom the Dissenters had appealed, gave their decision in favour of the construction of the magistrates. This high legal decision made it necessary that they should appeal to the Legislature, for some enactment which should explain and amend the act of toleration, which had

been found sufficient for their protection for more than a century. His Majesty's ministers undertook to prepare a bill for those purposes, which having passed into a law, the Dissenters were perfectly satisfied. This new toleration act protected them from the caprice of some magistrates, and the malice of others, and also repealed those persecuting statutes, the Corporation and Five-mile acts, and altered the Conventicle act in their favour. An unjust penal statute, the Test Act, still remains, which deprives them of their equal rights in the state, and is also a most awful profanation of the divine ordinance of the Lord's supper. It is not probable that this act, however unjust, will be repealed whilst there is an established sect, the principle of which must be necessarily exclusive, the members securing all the good things to themselves. At present there is no apparent hostility against Dissenters, either from the government or the bench of bishops. They most scrupulously "refrain from these men, and let them alone;" and excepting occasionally a volley of abuse from some high churchman, when on his road to Canterbury, they seem to have come to an agreement to "say nothing at all about them."

The principles on which the necessity of dissenting from the establishment is founded, are, I am of opinion, more imperfectly understood than at any former period of the dissenting history: certainly the high tone of rigid separation is greatly lowered. It is now no uncommon thing for educated dissenting youths to be allured into the precincts of an university, and from thence into the pulpit of the church of England. In some of those instances, it is feared, they have received encouragement and support from their parents. In one case, where the son of a dissenting minister has become a *dignitary* of the national hierarchy, a dissenting periodical has spoken of the circumstance, if not with approbation, yet certainly not with reprobation. Many reasons could be adduced, were it necessary, to account for this *latitudinarian* state of feeling. But, however some dissenters may have changed their sentiments, the *principles* on which dissent is founded remain unaltered and unalterable; being all resolvable into this one divine direction — "Call no man master on earth: one is your master, even Christ."

The spirit which prevails among Protestant Dissenters is less acrimonious than at some former periods. Their controversies are conducted (with some few exceptions) with more courteousness and respect: the time may perhaps arrive, if it has not already arrived, when it will be said,

> "And e'en the dipt and sprinkled live in peace.

Happy will it be for the cause of dissent when this disposition shall universally prevail. Surely orthodox evangelical dissenters should cautiously avoid every thing which would divide their energies or check their zeal in promoting their common Christianity; and if a difference of sentiment on some practical points, as in reference to foreign missions, make it necessary they should fight against the enemy in different detachments, they may yet, as being under the same Commander, make one united effort in spreading the victories, and celebrating the triumphs of the Prince of Peace.

When the secession from the Establishment, in 1662, took place, it was confidently predicted that the dissenting interest would not

survive the lives of those ministers. More than 160 years have passed since, and the Dissenters are much more numerous than ever. And judging from the large annual sums contributed in support of their ministers and their numerous institutions (in addition to their paying, in common with others, to support the established church,) it is fair to conclude, notwithstanding there are but few very rich persons among them, yet that their aggregate wealth is not diminished. Considering, too, the large number of zealous and evangelical ministers constantly employed in propagating and diffusing the liberal sentiments of dissent, and the numerous accessions which have been, and doubtless will be made, from the tens of thousands of their Sunday-school scholars, I feel a confident persuasion that the cause of dissent is built upon an immoveable rock. Knowing, too, how beneficial the influence of these liberal sentiments has been upon our national industry and commerce, so that even *Hume* has been compelled to acknowledge that they were the germ from whence the English tree of liberty has grown; and believing they have subserved the cause of godliness and serious piety most essentially in the nation, I adopt, with most impassioned ardour, the devout wish of Father Paul for his country, and say of the dissenting interest in Britain, *Esto perpetua.* IOTA.

ADDRESS, ON THE WORK OF THE HOLY SPIRIT, AT THE MISSIONARY PRAYER MEETING AT EAGLE STREET, JUNE 21, 1827. BY THE REV. MOSES FISHER, OF LIVERPOOL.

Joel, ii. 28. *I will pour out my Spirit upon all flesh.*

THE promise in the text refers to the Gospel dispensation, and in part received its accomplishment at the day of Pentecost, and it will be fully accomplished in the latter day; when the glory of the Lord shall be revealed, and all flesh shall see it together. In considering the text, we may notice the following things: The blessing promised—the manner and extent of its effusion—the effects which will follow; and the means to be used to obtain the desired end.

1. *The blessing promised is the holy Spirit: who is of the same essence with the Father and the Son, and is equal with them in power and glory.* Each of the sacred three is concerned in the great work of redemption; and each performs in the peculiar character he sustains, a distinct work of grace for the salvation of all who believe. The salvation of sinners must be traced up to the love of God as its source. Love influenced God to appoint his Son to the work of mediation, and to chuse his people in him to salvation. The first promise of God's love, was the gift of his Son, and then for the sake of his Son, he promised to give the Holy Spirit. The promise of God relative to the gift of his Son, has already been fulfilled—and the promise relating to the gift of the Holy Spirit shall assuredly be accomplished—we had a pledge of this on the day of Pentecost. This is the blessing promised, and it is of unspeakable importance; for without it, we cannot enjoy the blessings of the Father's love, nor the benefits of the Son's redemption—and without it all attempts to spread the Gospel will be ineffectual. We notice,

2. *The manner and extent of the effusion of the Holy Spirit.*

The Holy Spirit shall be poured out. This denotes the freeness of his influences. They shall be im-

parted as freely as water flows from a fountain, or as the showers that water the earth. It also denotes the efficacy of his operations; they shall cure the barrenness which sin has brought upon the soul of man, and shall make the wilderness and the solitary place glad for them, and the desert shall rejoice and blossom as the rose. These influences shall become very extensive, yea, universal; for the Spirit shall be poured out upon all flesh — i. e. upon all sorts of persons: not only upon Jews, but upon Gentiles also; so that the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

3. *The effects which will follow the effusion of the Holy Spirit.*

Then the preaching of the Gospel will be accompanied with the most beneficial effects. The plain and humble doctrines of the cross shall triumph, and reduce all nations to the obedience of the faith. Then union of sentiment and affection shall prevail among all the disciples of Christ, and the Redeemer's intercessory prayer will be accomplished, "that they all may be one." Then animosities and discord shall cease, the nations shall learn war no more, and all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

4. *The means to be used to obtain the needed blessing.*

We should pray for it. Prayer is the appointed means, and it pleases God to bestow his blessings in answer to prayer. Our prayers should be fervent and unceasing, and should be presented to God with a believing regard to the atonement of Christ. Our prayers should be accompanied with a deep conviction of our need of divine influence, and with true humiliation for our own sins, for the sins of our country, and for the sins of the whole Church. We should also cultivate brotherly love with all who bear the image of Christ, and be careful not to grieve the Holy Spirit.

Essays on Divine Revelation.

No. II.

The doctrine of Moral Responsibility and a Future State, as suggested by Natural Reason.

If the existence and government of the Supreme Being can be clearly established by the light of nature, the accountability of human conduct, and a state of future retribution, would seem to arise from it as a necessary consequence. The institution of a law presupposes the authority of the lawgiver, and indicates a state of subjection and responsibility on the part of those for whom the law is instituted. It is therefore obviously assumed in every part of the divine economy, as revealed in Scripture, that the human race are endowed with rational and moral power, and placed in a state of trial, improvement, and accountableness, preparatory to the rewards and punishments of the world to come. If this were not the case, but if mankind stood in the same relation to God as inferior animals, who follow the instinct of nature, and cease to exist at death, the whole system of divine revelation, with all the precepts and sanctions of religion, would be not only inconceivably mysterious, but ineffably absurd. No design can be imagined in any degree adequate to the amazing apparatus of Divine Providence, in reference to the moral world, if the doctrine of human accountability and future retribution be denied. And though the sanctions of a pure morality might have been deemed desirable, even supposing this life

to be the whole of our existence, the services of religion might have been dispensed with as superfluous, and the cultivation of a spiritual frame of mind, or an elevated devotion, regarded as the height of vanity and weakness, and not the true glory and happiness of man. This doctrine, therefore, we conceive, lies at the foundation of all religion, and is taken for granted, as well as expressed, in every part of the Sacred Volume, as the grand and exclusive circumstance which rendered the different parts of the Christian economy expedient and necessary.

But is it not a fact that a perception of the divine existence, has uniformly coupled with it some idea of the obligations men were under to worship him, and of the good or evil that may flow from his influence, either in this world or in one to come? A desire and expectation of immortality, though in many cases faint and uninfluential, may be deemed an inseparable associate of human reason, even in the worst stages of a barbarous and savage life. Whether it arise from the feeble whisper of tradition, or an instructive desire of perpetuity, it is certain that the dying Indian, and the oppressed negro, are soothed by the thought of passing into some world, where the friendships of this life will be renewed, and the pleasures which most gratified them, realized in perfection. In all ages and communities, the clearness of man's ideas, and the strength of their persuasions in reference to a future state, have in general risen in proportion to their mental cultivation and moral virtue. While many have thought only of a sensual Paradise, and had little or no idea that vice and virtue would be followed by different states, some have approached nearer to the truth, and in the absence of divine revelation, have believed, with Socrates, that the virtuous are received into heaven in the presence of God, while the vicious are sent down into Tartarus, out of which they will never come.

That God has rendered man accountable for his conduct, and designed to reward or punish us in a future state, seems to be an inference naturally deducible from the powers and operations of the human mind—its capability of perpetual improvement, the feelings excited by a consciousness of good or evil, its dread of annihilation, and the deep rooted desire of immortal life. If in the economy of nature we perceive innumerable proofs of sufficiency, adaptation and utility, in which things and beings are all made subservient to some purpose, and supplied with resources suitable to their capacity, it is reasonable to conclude that the same wisdom has formed man for a destiny suitable to his powers, and provided for him sources of enjoyment commensurate to his feelings.

The difference which exists between good and evil, morally considered, and the feelings of self-approbation or self-reproach, resulting from it, seem to arise from the earliest perceptions of human reason, and are in some measure recognised by the most ignorant and depraved. For when the Gentiles, which have not the revealed law, do by nature the things contained in the law, these, saith the apostle, "having not the law, are a law unto themselves, which shows the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

Nor can the feelings thus excited by a consciousness of vice or vir-

tue, though greatly modified by tradition, by the state of society, or by the influence of religious creeds, be traced alone to these causes, irrespectively of the natural order and essential fitness of things. The difference between right and wrong is indeed founded on nature, and cannot be destroyed. Truth and falsehood, love and hatred, justice and oppression, sobriety and excess, are essentially different in their own nature, and must necessarily remain so, whatever may be the opinions, feelings, or conduct of mankind. Ignorance or depravity may stupify the moral sense, and induce men to put good for evil, and evil for good, light for darkness, and darkness for light; but they can never annihilate the essential difference which exists between them. The obligations of virtue may therefore be deemed eternal, universal and unchangeable, independently of the law which specifies, or the sanctions which enforce their authority.

It is observable, however, that the natural obligations of piety and virtue, always have respect to something future, and are accompanied with the fear of punishment or the hope of a reward. As the best of laws are useless or insufficient without sanctions, God has evidently established in the perceptions and experience of our moral nature, an intimate connection between present conduct and future happiness, as a preservative from sin, and an excitement to virtue. It is therefore a general persuasion of mankind, that as every cause in nature produces a corresponding effect, so piety and virtue will be some time or other followed by the happiest effects, while vice and irreligion must sooner or later be productive of dangerous or fatal consequences.

But every one perceives that the distribution of good and evil, pain and pleasure, is exceedingly disproportionate and uncertain, influenced in a small degree only, by the rectitude or obliquity of human conduct. Though some notorious crimes are punished by the magistrates, others are committed with impunity, while few appear to be cut off by the immediate judgment of some invisible power. The most impious and profligate sometimes flourish in uninterrupted prosperity, while the most virtuous are persecuted and depressed, harassed by misfortune, and left with few sources of consolation, but the conscious rectitude of their own minds. From this circumstance it seems to follow as a natural inference, that, if man be accountable to his Maker, and if the divine government be just, the present life will be followed by the rewards of a future state, when temporal inequalities will be rectified, and the happiness or misery of mankind proportioned to their character and works. I therefore conclude that these are principles which the light of nature suggests to the thinking mind, and the truth of which is admitted and assumed in the sacred writings. In every stage of human society, some intimation has been given to all men of the destiny that awaited them, and the course of conduct which it behoved them to pursue. Whether these intimations have been listened to and improved, or wholly disregarded, is a consideration of the greatest moment to the human race, while the rectitude of the divine government must be allowed to stand unimpeached and unimpeachable.

PHILAGATHON.

REMARKS ON AQUATIC EXCURSIONS, &c.

To the Editor of the Baptist Magazine.

SIR,

I CONFESS that I am one of those persons who regard with unmingled disapprobation, those despicable attempts which, I regret to say, are becoming frequent, and by which our common Christianity is outraged in the very presence of its professed advocates. I allude, Sir, to the modern invention of raising funds for benevolent institutions, by "AQUATIC EXCURSIONS," "PUBLIC RELIGIOUS TEA AND COFFEE PARTIES," accompanied by "SELECT MUSIC," &c. &c. If, Sir, things are permitted to proceed much further in this direction, we may expect shortly, in passing through the streets of this great city, to be arrested by huge placards, informing us, that "*In aid of the funds, and by consent of the Committee of*," &c. "*a public religious*" *play will be performed;* and, for a similar purpose, "*A public religious*" *ball will take place*, on which occasions the *Rev. Mr.* **** *has kindly consented* to afford his presiding influence !!! After this, Sir, it will become necessary, if it be not already, that we should have "*a Public Religious*" *Masquerade;* for it has been ascertained, that both among professors and profane, there are those who would very cheerfully unite in these "*public religious*" carousings, but they have mutual scruples about being *seen* in association. An appropriate disguise, therefore, might obviate this difficulty, and at least augment "the *funds*" of somebody.

I believe, Sir, that on some of the above occasions the use of *banners* has been thought desirable: now it has occurred to me, how far might the following mottoes prove acceptable?—"My kingdom is not of this world"—"Abstain from all appearance of evil"—"How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him"—"Come out from among them, and be ye separate, saith the Lord"—"Set your affections on things above"—"Make not provision for the flesh, to fulfil the lusts thereof." If these should be approved, you know, Sir, nothing can be more easy than to multiply them by others equally suitable to almost any required extent.

That any of the decided friends of the religion of Jesus Christ should countenance such extremely questionable measures, is greatly to be deplored. Such conduct certainly cannot be hailed as affording the most satisfactory evidence of the latter-day glory. If benevolent institutions cannot be sustained without having recourse to these unbecoming expedients for their support, then I, for one, would say, let them sink; because neither at any time, nor under any pretence, is it lawful to do evil that good may come. But, Sir, my persuasion is, that such methods of raising money essentially injure the cause they profess to serve, by their being so dissimilar in spirit and character to the simplicity and purity of the Christian economy. Is there not even reason to fear, that not a few of the persons who frequent these "*public religious*" entertainments leave families at home very indifferently supplied; and it can scarcely be doubted that there are cases in which the money thus imprudently expended is the just claim of some needy and industrious creditor. It should be remembered, too, that on the most moderate scale of computation, one moiety of the expense

goes "in aid of the funds" of vintners, and purveyors, &c. In short, Sir, my apprehensions are, that the tendency of these very equivocal practices is to hinder the gospel of Christ; for there are multitudes whose objections to evangelical principles are rather strengthened than subdued by such compromising schemes; they are completely disgusted by these attempts to combine opposing interests, which, however deficient they may be in religious sentiment and feeling, their own experience, in many instances, and their good sense in all, assure them can never be united; and, at length, by the pernicious influence of these stratagems, they are under a temptation to denounce religion as an imposture, and its followers as hypocrites.

Desirous, Sir, of contributing to check what I fear is a growing evil, I beg insertion of this paper in your valuable and *benevolent* work, and remain, Sir, yours, &c.

AMICUS.

REVIEW.

Theology; or an Attempt towards a consistent View of the whole Counsel of God. With a Preliminary Essay on the Practicability and Importance of the Attainment. By JOHN HOWARD HINTON, A.M. London: Wightman and Cramp. 12mo. bds. Price 4s.

(Continued from p. 314.)

THE equity of the divine procedure, and the free agency of man, and of every being who is held responsible for his actions, are principles which we maintain with as much tenacity as our author: but we do not feel, as he seems to do, that the consistent belief of these, requires us to conceive the sovereignty of God as precluded from his moral government. This is a mode of meeting a theological difficulty, which appears to us, more like cutting the knot, than successfully untying it. "For glorious purposes," he says, "a limit is voluntarily set to his own sovereignty, which now operates only in cases beyond the scope of his moral government." And at the close of the volume he observes, that —

"Although the assertion of God's sovereignty is true respecting a part of his ways, those namely, comprehended in his natural dominion, it has no relation to his moral government, from which his holiness altogether excludes it."

These are not to be regarded as remarks, incidentally occurring in the progress of discussion. The sentiment they contain is interwoven with our author's system, and constitutes one of its identifying features. And our readers must accept of this apology, if our animadversions upon it, should extend farther than would be otherwise compatible with our prescribed limits.

Whether we view the character of God in relation to the ordinary divisions of nature, providence and grace: or in reference to those of our author; his natural dominion, his moral government, and the work of redemption; we cannot conceive of either as placed beyond the sphere of his influence; or as constituting a sacred enclosure, whose hallowed lines it would be intrusion in the Deity to penetrate. The sovereignty of God must be as extensive as his dominions, under whatever denomination we arrange them. All being rests upon his power. *And he doeth according to his will in the army in heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?*

The institution of God's moral government, is itself an act of his sovereignty. It was not essential in the nature of things to the happiness of its divine Founder. "As the sphere of his moral government," says our author "the Almighty *selects a portion* of the objects which are subject to his natural dominion," and in page 59, 60, he gives a fuller development of his views on this subject, to which we can only refer. By these passages it is evident that our author agrees with us, in considering the constitution of God's moral government, as originating in his will and pleasure. Now it is certain that the Almighty originates nothing without an object. In founding his moral empire, he had doubtless an object in view, worthy of himself. Can we imagine that he would afterwards abandon that object; or lose sight of it for a moment; or that he would risk its ultimate accomplishment, by entrusting the reins of his government into other hands than his own? What is a governor, although nominally seated at the head of affairs, without power or influence to control and direct their movements? With respect to the introduction of moral evil into the world, our author remarks, "The existence of it was permitted for ends quite worthy of his dominion." And referring to the work of redemption, which was devised by infinite wisdom, to countervail its damages, he observes, "That its exercise partakes of the unquestionable sovereignty, which characterizes his natural dominion." Now connecting together these three concessions, what is their bearing on the doctrine which denies all relation between the sovereignty of God, and his moral government? If the foundations of that government are laid in the divine will; and if moral evil itself, whose tendency it is to derange, and to destroy it, could not have entered it, but by this permission; and if that glorious work, which was designed to counteract its tendency and defeat its aim, originated solely in the benevolent will of the Deity, in what sense can it be true, "That the sovereignty of God acts only in cases beyond the scope of his moral government; and that the former has *no relation* to the latter?"

We have already seen that Mr. H. explicitly states, concerning the work of redemption, "That its exercise partakes of the unquestionable sovereignty which characterizes his natural dominion;" and he seems also to admit, that this glorious work constitutes an original element in God's moral government: for thus he writes,—

> "If the whole mass of his operations should appear like the work of a being, who, having intended something better, was frustrated, and availed himself of after-thought to devise a remedy, which, after all, to his dishonour, is of partial efficacy; such a view would be altogether incorrect. It has been no disappointment, no surprise; and all which appears, perhaps, as an after-thought, because it operates as an after-remedy, is in reality the development of his eternal purpose, and the introduction of arrangements before prepared."

To affirm that, "sovereignty has no relation to the *moral* government of God," but is restricted to "his *natural* dominion," and at the same time to admit of its exercise in the work of redemption, which is represented as a constituent part of God's moral government; appears to us very much like maintaining, that light and heat, which are properties of the sun, are confined to regions exterior to the solar system.

The determination of the Almighty, to create moral agents, was a determination to create them free from those physical impulses and restraints to which he subjected material beings,—to possess them of all the freedom that was necessary to their responsibility, all which a consciousness of right and wrong could require, or the strictest equity demand, but not of a freedom which should invest his creatures with independence of himself; or remove them beyond the sphere of his influence and agency. The respective laws under which he placed the material and the moral worlds, were not so independent in their operation, as to allow the being

who instituted them to retire from the government of either. This holds only in the productions of human skill. The machine once set into motion may continue to operate independently of the hand that formed it. But not so of the works of God. *All our springs are in him;* a sentiment we apprehend equally true of the Seraph before his throne, and of the meanest reptile which crawls beneath our feet. *For his pleasure they are and were created.*

In what way a finite spirit is acted upon by the infinite, so as to carry forward with absolute certainty, the purposes of his will, and yet remain free to follow its own, we shall not attempt to explain. "Such knowledge," to adopt our author's language, "is too high, both for us and for our readers." But we apprehend there is no more difficulty in conceiving of the fact, in reference to man, considered as a subject of God's moral government, than when contemplated as a subject of redeeming grace; where our author admits of the exercise of sovereignty, but where, as we conceive at least, he has still to encounter the difficulty arising from these opposing principles. When Mr. H. has solved the problem involved in the Apostle's injunction, *Work out your own salvation, with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure;* when he has succeeded in showing how a supernatural agency should be indispensable to the performance of a duty, the neglect of which will leave us criminal and without excuse; when he has advanced thus far, we think he may see the remainder of his way clear to the admission, that man as a subject of God's moral government, may still be the creature of his will, certainly carrying forward the purposes of the Most High, while unconscious of doing so, and feeling himself free in the execution of his own.

The limitation which our author assigns to divine sovereignty, bears a striking analogy to that which Dr. Adam Clarke assigns to his prescience. Both agree in drawing an imaginary line around the moral government of God, interior to that which encircles his natural dominion; and both, in representing a divine attribute as limited to the one, and self-precluded from the other. For our own part, we have no great liking for those artificial distinctions, however necessary they may be to the system in which they are introduced, which imply the notion of external bounds and barriers to the range and operation of an infinite Spirit. We may proceed in this way; imagining one divine attribute after another, to be detached from the moral government of God, till we come to conceive of finite minds, as connected with the infinite, not as a fountain, whence flow all their spiritual as well as natural supplies; but rather, as resembling the inhabitants of those countries, which require to be protected by artificial embankments against an ocean that would otherwise overwhelm them.

We require no other limitation of the sovereignty of God, when viewed in connection with his moral government, than what our author assigns to it in reference to his natural dominion, respecting which he says—

"The sovereignty of God, however, denotes his freedom only from external, not from internal control; holiness, benevolence, and wisdom, being essential attributes of his nature, are also essential characteristics of his dominion."

And referring to the exercise of sovereignty in the work of redemption, he observes—

"It is modified, however, both by the unsullied purity of his character, and the inflexible justice of his government; two most excellent and all-pervading principles in strict accordance with which the whole is accomplished."

With such views of the harmony of the divine perfections, we can see no necessity for supposing that the will of the Deity, is bounded by a line more circumscribed than his dominions, under whatever artificial arrangement we may choose to contemplate them. The sovereignty of God is not a capricious exercise of prerogative; or an arbitrary

display of power. It is the exercise of the will of a perfect Being, whose nature is love, and who delights in opening channels for his own beneficence: not less just, than it is irresistible; not more absolute than it is holy. Whether, as some maintain, there is no other origin of right but the divine will, because of its holiness; or according to others, there are distinct laws of right, founded in the very nature and constitution of things, to which the will of a perfectly holy Being is necessarily confined; or in other words, whether the divine Being wills things because they are right, or they are right because he wills them; are questions of a highly speculative character, as unprofitable to the heart, as they are perplexing to the intellect. But without ascending thus high in the region of metaphysics, we may remark, that if equity and sovereignty are not identical, they are eternally coincident. If we regard sovereignty and rectitude as distinct attributes of the divine nature, we must never contemplate them as opposed, or as having even a contrary tendency, in any department of the divine operations. Like the light as it emanates from the sun; when philosophically inspected, its rays may exhibit different colours, but they are always pure in their essence and parallel in their movements. The power of choosing what he will do, and of doing what he may choose, we apprehend is necessary to constitute a moral and accountable agent; but it matters little, whether we view this power, in relation to the broad principles of abstract justice; or in reference to the divine will, where those laws are embodied and whence this blessing emanates. Free agency is not less a divine gift, than the intellectual powers, and moral endowments with which it is associated. Assuredly therefore, we need feel no apprehension that he who conferred this boon on a *selected portion* of his creatures for a *specific purpose*, should ever defeat that purpose by interfering with its exercise. The sovereignty which bestowed it may be safely entrusted to preside over its movements without endangering its existence. And the gates of the moral world need not be closed against the perfection of its Author, its Sovereign, and its Judge.

We shall terminate our remarks on divine sovereignty, by a quotation on the subject, from the work before us; in the reasoning of which we cordially concur. And if it shall appear to have a neutralizing influence on the doctrine which has called forth our animadversions, we shall not be suspected of liking it the less on that account. What would the chemist do with his acids if he had no alkalis? The passage occurs in the chapter entitled "the particularity of redemption," and the argument runs thus:—

"The ways of providence exhibit as decisive marks of special favour, added in sovereignty to universal kindness, as those of redemption; nor can any other reason be given why all men are not equally rich and happy. Can the same system be both right and wrong? Or, if wrong in spiritual concerns, how right in temporals? If it were objected that the parallel is incomplete, inasmuch as the inequality of providential bounty is only temporal and probationary, while that under consideration is ultimate and eternal, we should answer by admitting the premises, and denying the conclusion. It is true that the everlasting and unchangeable results of our state of discipline, attach to it a character in some respects peculiar and unspeakably solemn; but it is not true, that this circumstance destroys the completeness of the parallel which has been drawn in the point in which it bears on the subject. The matter to be illustrated, is the principle on which both systems manifestly and alike proceed, namely, an intended unequal distribution of unclaimable benefits. This may be more or less interesting, according to the magnitude of the benefits conferred, but it is difficult to perceive how it can be more or less *right*. Other things remaining the same, it is inconceivable how a mere variation in the amount bestowed in different instances, should turn wrong into right, or right into wrong. Right and wrong are not matters of magnitude; but are dependent on the relation of things."

"Let us only imagine how his conduct would appear, if he were to act upon this assumption, and, with reference to ultimate good, to abandon the system of unequal distribution. To say nothing of the exclusion of his sovereignty, the ground, how-

ever, on which it is to be demonstrated, that all the glory of eternal good is due to himself alone, what a reflection would thus be cast upon all the other parts of his ways! In every thing else he has shown himself a Sovereign; here he hesitates to do so. He has been acting in lesser matters, on a principle which he cannot carry into great ones. He has been dispensing the benefits of time in a method so questionable, so little worthy of himself, that he adopts a new one the moment those are to be distributed which pertain to eternity. So to change his system with respect to the future, could scarcely be less than to condemn the past. But such a state of things is surely inconceivable. Nothing can be equal to his name, but to act throughout on a principle one and uniform; to adopt methods in time which are worthy of immortality, and in which the brightest light of eternity shall discover nothing but the excellency and glory of the "only wise God."

"There is a fallacy in the very attempt to distinguish between temporal and eternal benefits. To whatever extent such a distinction may appear to exist, it is certain that all the ways of God towards men, have relation to a future world. All the circumstances of time transmit influences into eternity, and they are designed to do so. Now as they thus affect our final condition, even temporal benefits partake of an ultimate and eternal character; and it can be no more proper to bestow unequal favours which influence what is unchangeable, than unchangeable things themselves. So that, if it be indefensible to adopt an unequal distribution of spiritual benefits, it is equally so to allow inequality in reference to providential good, since neither can be separated from the awful future to which mortality is destined."

That part of the present volume which is appropriated to the "consideration of the character, and the works of God," appears to us the most imperfect and superficial. The author's notice of the divine attributes in general is contracted and meagre. Instead of omniscience we have knowledge, instead of omnipotence we have power, instead of sovereignty we have volition; and pursuing the same principle, instead of eternity, we might have had duration; and expansion for immensity. We see not why he should have chosen to designate the attributes of an infinite Being, by terms of reduced and measured import, universally applied to his intelligent creation; in preference to those which are generally adopted, and applicable to himself alone.

The fall of man is another of those sublime mysteries to which our attention is directed in the work before us, in treating of which Mr. H. makes many just and sensible observations. His remarks upon the whole, however, indicate that his views on this subject are unsteady and indeterminate. Our limits will not allow us to verify this opinion by a minute analysis. One or two short extracts we think will suffice to justify it. That the consequences of Adam's transgression were entailed upon his children, Mr. H. does not hesitate to affirm. "To concern ourselves first," he says, "with matter of fact, it is certain that all the evils denounced after the fall, do come upon the whole race of mankind; namely, labour and sorrow, pain and death." That these consequences were primitive, with regard to the primogenitors of the human family, cannot be doubted; to admit it involves no difficulty. The question is, do these evils sustain the same *penal character*, in reference to their posterity? Our author's statements, as bearing on this enquiry, appear to us to be running counter to each other. In page 118, he thus writes—

"Although the covenant of Eden was made with our first parents for themselves and their posterity, the divine displeasure on account of their eating the forbidden fruit, actually fell on themselves alone; so that their posterity are not born under the wrath of God. Irrespectively of any act of theirs, the new dispensation has the effect of preventing the consequences of that covenant from reaching them in *their penal character*, and the wrath of God entirely: if therefore it is further appropriate to them at all, it must be in consequence of their becoming actual transgressors."

In page 91 we find the same writer maintaining the following sentiments.

"It is undeniable, that the consequences of Adam's sin fall upon the whole race of mankind. Suffering and death are the portion of all, and even the innocent do not escape, since the babe weeps and expires. Nor is it only suffering and death which are thus entailed; every man enters the world

with a depraved nature, a fact of which, if it be necessary, proof may be given hereafter. What account is to be given of these things? These are of the nature of *penal evils*, having come into existence only as the punishment of sin, however subsequently modified by a new system of operations; but upon what principle is *punishment* inflicted upon those who have no share in the offence? It may be retorted, that those who suffer, have in fact, no share in the offence; but it is equally certain that they must be considered as implicated parties, or else the Judge of all the earth, who judgeth righteous judgment, would not have treated them as such. Nor is there any difficulty in the case, upon the supposition, that the covenant made with Adam, was made with him on behalf of his posterity. The goodness, equity, or wisdom of such an arrangement, may be disputed; all that is necessary for our present purpose is, that such a constitution, supposing it to be consistent with the divine character, and really to exist, would satisfactorily account for the *universal* spread of *penal evil*. It is indeed the only way of doing so. Either, in violation of all intelligible principles of equity, God is punishing the innocent, or in the covenant entered into with Adam, such relation was contemplated between him and his posterity, as rendered them liable to the consequences of his crime. And this conclusion which results from a view of facts, is inevitably involved in many parts of sacred writ, while in others it is directly asserted."

Whether these passages ought to be entitled Howard against Hinton; or Hinton against Howard, it is no part of our business to determine. But certainly we are officially authorized to declare, that both ought not to have proceeded from the same pen, and then have been bound up together in a work entitled, "an attempt towards a *consistent view* of the whole counsel of God."

Notwithstanding the exceptions which our critical duty has compelled us to make against some of the statements of the present volume, the leading design of it, which we apprehend is to maintain the free agency of man, in opposition to those systems which deny, or those modes of representing divine truth, which virtually undermine it, meets with our most cordial acquiescence. And we regret that our limits will not allow us to gratify our readers by those specimens of Mr. H.'s reasoning on this subject, which we had marked for quotation.

The principle which our author aims to establish is, "That free agency is as truly a property of our nature in its corruption, as it was in its purity." "If by the fall," he observes,—

"Man has suffered a *moral* mischief, it does not follow, nor does it appear, that his *mental* constitution has been broken up, or that any change has arisen in the structure and operation of his active powers. If his actions are worse, it is still by the same apparatus that they are performed."

"It appears, therefore, that in their fallen state, mankind are adequate and proper subjects of divine government; and that, when they are required to love him with all their heart, the command is as equitable, in reference to their power, as it obviously is with regard to God's desert."

That *the wicked will do wickedly*, may be the effect of laws as certain in their results, as those by which a stone falls to the earth, or water finds its level, or which determine the ebbing and flowing of the tide. But though the laws of the moral world may be as *certain* in their results as those of the physical, they are by no means the same in their mode of operation. Their bearing on the respective agents is widely different. And this every man feels, the moment he descends from the mystical heights of metaphysical speculation into the regions of common sense, and practical life. Apart from religious controversy, such a thing was never heard of, as that the depravity of a man's heart, affords any justification of the moral obliquity of his actions. Avarice is no apology for the crime of theft; or malevolence for that of murder. The *cans*, and the *cannots* of theological spectators amount to nothing. It is not the impossibility, abstractedly considered, but the *source* of it which must determine, how far it can be admitted as an extenuating plea. If a man fails in the performance of a duty, either through bodily infirmity, or mental aberration, or any similar cause, that which accounts for his failure, at the same time excuses it. But

he who neglects to do what is right from aversion to it; and does what is wrong from a love of it, instead of being exonerated from the charge which takes cognizance of the overt action, he becomes amenable to a second, directed against the disposition which induces the unhappy preference. A man's inclinations will necessarily determine the course of his actions; but his inclinations are not the standard of his duty; or the measure of his obligation to perform it.

The direct tendency of vicious habits, it is a melancholy fact, is to increase the difficulty of regaining the path of sobriety and virtue. But is the obligation to return thither, at all diminished by the increased difficulty of returning? If so, then the graduated scale, which should mark the degrees of moral delinquency in such cases, would bear an inverse ratio to those of moral obligation, the latter descending exactly in proportion as the former rises. And hence, *evil men and seducers* who *wax worse and worse*, would be advancing, by a mysterious process, truly to that acmè of depravity, where the vilest of actions would lose their moral turpitude; and the most abandoned of criminals be secure from crimination. It is manifest that the administration of human laws acknowledges no such principles. Juvenile depredators are sometimes regarded as objects of judicial clemency, because their habits being less fixed, and their minds less callous, their recovery to virtue is proportionably more hopeful. But was it ever known that an individual convicted under a criminal indictment, was recommended by a jury to the mercy of the Judge, on the ground that he was an old, and an obstinate offender? —that his depravity was so deep, and his evil habits so inveterate, that the man was no longer master of his actions, but lay under a moral necessity to work wickedness, and bring forth mischief? Was justice ever urged on grounds like these to remit its penalties; and compromise its claims? We will venture to affirm that such a thing never occurred in the history of judicial proceedings.

Now the individual introduced into the above illustration is not a suppositious character; and unhappily, not a solitary one.

Thousands are thus daily employed in forging their own fetters, surrendering themselves over to those licentious habits, from whose fatal influence they will eventually be unable to effect their deliverance. We are aware, that as the cause is progressive in these cases, so also must be the effect. But it is a question of awful import—Is there not an ulterior point in this progression, at which the enfranchisement of the Spirit from its evil habitudes, acquires all the force of a *moral impossibility? Can the Æthiopian change his skin, or the leopard his spots? then may ye also*, said the Prophet, *do good, who are accustomed to do evil. Having*, said St. Peter, *eyes full of adultery, and that cannot cease from sin.*

That no man *can* return to God, in the exercise of spiritual affections, and in acts of pious duty, without divine assistance, is unquestionably a scriptural doctrine; but we wish to ask, is this impossibility, arising, as it does from the innate depravity of the heart, at all different from the impossibility, which is superinduced by habit, on those who have long wandered from the paths of morality, and the sober decencies of life? Is not the *inability*, or the *impossibility*, in both cases the same? And do not the Scriptures employ terms as unqualified, and images as bold, to denote the one as the other? We merely suggest these enquiries to to those whom they may concern, but must not pursue this discussion.

No errors in doctrine can be wider of the truth, than those, whose direct tendency is to relax the bonds of moral obligation. "If, in the scheme of doctrine we have embraced," Mr. Hall, with his accustomed eloquence, observes,—"we suspect there is something incompatible with the use of scriptural admonitions, we may be assured, either that the doctrine itself is false,

or that our inference from it is erroneous, since no speculative tenets in religion can be indubitably certain, as the universality of the moral government of God."

The antinomian dogma, and every approach towards it, by which men endeavour to break away from the preceptive parts of religion; and to shake off their obligations to personal duty, we have long considered, as the most monstrous, and the most mischievous heresy that has ever infected Christian churches. On this account we cordially hail the present work, regarding its reasonings, for the most part at least, as a well-directed blow, aimed at the root of so deadly a delusion. Its tendency in this respect is good, and the author is entitled to our praise. At the same time with this sincere commendation, we would connect a caution no less friendly to the writer, to beware of the antipodes of that system. Expressing our advice in nautical language, we should bid him keep a sharp look-out in the adverse points of the compass, lest, in his laudable anxiety to steer his theological bark clear of this formidable rock, she should be stranded on the opposite shore.

The volume is an elaborate compendium of the writer's theological system, sensible, methodical, and argumentative. Mr. H. is not one of the many who seem to think, that the point of excellence in authorship consists in spreading the smaller portion of intellectual amalgam over the largest possible surface. On the contrary, we can assure our readers that here they will find no diffuseness, no wire-drawing. Instead of two or three drops of water being raised by artificial heat into a volume of steam: his condenser has reduced the steam into water. Or, to express our ideas more accurately, we should say, that the topics which are severally introduced to our notice, remind us of certain bulky articles of merchandize, wrought into bales for the convenience of exportation; whose elasticity has been overcome, and their bulkiness diminished by the extreme force of mechanical pressure. And in truth we are not without apprehension in the present instance, that the texture of the article will be somewhat injured by this condensing process.

Our author's style of thinking is manly and independent; his observations are usually acute and discriminative: and the whole of his work is indicative of a mind capable of vigorous efforts, and accustomed to construct its thoughts into a chain of philosophical induction.

A Treatise upon Latin Composition, exhibiting a Clear Method of Writing and Speaking the Latin Language with Classical Elegance. By L. Edward Peithman, A.M. Longman and Co. pp. 185.

It is obvious that the present generation cannot learn Latin as the Romans did, for there is no spot on the face of the globe where Latin words can be learned in infancy and childhood as we learn English words. Hence arises the necessity of employing, as an auxiliary, some other language previously known; and thus, whilst the Romans acquired Latin by the accumulation of single ideas, we must necessarily learn that ancient language by associating its expressions with corresponding expressions. Nor can the first Latin scholar of the present age ever write with the advantages of the celebrated writers of the Augustan age; for there was in their capacious minds an immense treasure of Latin, to which we are debarred all access. Even in *written language* they read much that has not been transmitted to us, and in that boundless ocean of *oral language* which evaporates when a language becomes dead, those ancient writers had an incommunicable resource, so ample that any attempt to write on a new subject in their style, must of necessity fall short of what they themselves would have written.

If, then, some of the ancient fountains are dried up, let us drink more copiously from the pure streams that still flow. If the tongues that once uttered the melodious accents of collo-

quial Latin are now silent in the dust, and if much also of the written language is irretrievably lost, let us make a proportionably nearer approximation to the exquisite models that have survived the ravages of time. The task, therefore, which Mr. Peithman has undertaken, is one we wish to see encouraged. He informs us, that his being "engaged in preparing students for the universities and the learned professions," led to his undertaking the present work, as an "useful guide, not only to the teacher, but also to the more advanced student." At the same time, Mr. P. expresses himself as fully aware that his *small* volume is inadequate to his *great* object. "As," says he, "a complete theory of the Latin style was not within the limits of this Treatise, and as he [the author] proposes to treat that subject more at large in a future work, he has confined himself to the principal points, and omitted those rules which may either be collected from grammarians, or appeared of secondary importance."

We perfectly agree with the author in our estimation of the evil of superseding the pupil's research by the use of English translations, as we are fully convinced that the mental powers can only be vigorous by vigorous use, and that every industrious act and discriminating process of those who are not saturated with assistance, tends to form a habit of application and close thinking that may be of unspeakable importance through life. If, therefore, the pursuit in which the habit originated should even become comparatively unimportant, yet the habit itself may be applied to a thousand other objects with the most happy success to the individual who has acquired it, and with the most important advantage to his family, to his friends, and to society. If, however, a vernacular language must be put in requisition for *usefulness*, we see no reason why that usefulness should not be secured to its greatest possible extent; we should therefore commend that Frenchman who should inform his pupil that *d* in the Latin word *prodesse* is an euphonic consonant, inserted on the same principle as *t* in the French phrase *a-t-il:* and with equal complacency should we regard an Englishman who might analyze the Latin word *agricola*, by observing to his pupil that the final letter shows the case— that *col* means a *cultivator*, and *agr*, *of arable ground;* just as *gamekeeper* signifies *a keeper of game*—and that, moreover, the *short i* in *agricola* is an euphonic vowel, like the *a* that is inserted between the words *black* and *moor* in the compounded English word *blackamoor*.

Nor do we see any better plan than this, for explaining to an English pupil the principle on which *short e* is changed into *short i*, when the simple words *ex* and *premo* become exprimo. For as the stress that always attaches to the simple word *pence* is transferred to the preceding syllable in the English word *halfpence*, so the stress on the first syllable of *premo* was transferred to the preceding syllable in the word *exprimo*. In both cases, therefore, the syllable that had the stress in the simple word, sinks into a state of feebleness in the compounded word; and thus the *short e* heard in *pence*, acquires the sound of *i* in *province*, the English changing the sound and retaining the letter, and the Romans, with more consistency, changing the letter as well as the sound. Should the pupil also ask why the final *o* was common in *abdo*, *condo*, &c. and yet always long in the simple verb *do*, the tutor may have an answer at hand by a reference to the pronunciation of English. For in all languages, verbs as well as substantives have a comparative stress, and consequently when such words are monosyllables, they can never sink into a feebleness of pronunciation. Thus the English words *know*, *throw*, &c. always terminate with the long sound of the Latin *o;* but when the stress is on a syllable not final, as in the words *borrow*, *tobacco*, &c. the quantity of the final vowel sound becomes common, being sounded long (as the *o* in *rose*) by polite speakers, and short (as the *o* in *mirror*) by those whose

pronunciation is the effect of habit rather than of education.

We have just adverted to these minutiæ, as we conceive that one important step towards Latin composition is a correct knowledge of single words, both in their individual construction and also in their relative bearings; and though an attention to quantity may seem superfluous in prose, yet the doctrine of Quinctilian and the practice of Cicero combine to show, that he who would write Latin prose worthy of the golden age of Roman literature, must have an ear that can weigh sounds.

But to return to the work under consideration. The author very properly lays a stress on the importance of acquiring the Latin idiom. "We must," says he, "be familiar with all the turns of words which are peculiar to this language; and the neglect of which produces not only grammatical faults, but also Grecisms, Anglicisms, and, in general, barbarisms." The author, too, directs his readers for models to that period when Latin was spoken and written in its purity; and he has adverted to a point sometimes very improperly overlooked by those whose Latin composition, in other respects, entitles them to credit. "We ought, likewise," says he, "carefully to attend to the connection in which words occur, what verbs or adjectives are joined by the most approved authors, with the substantives we wish to use." And, in the further prosecution of his design, the author tells us, that "a principal means of acquiring a correct Latin style, is to accustom ourselves by degrees to disregard entirely the English idiom, by learning to think in Latin directly."

In this last sentiment we perfectly agree with the author as to the end, but should perhaps be a little more tenacious of English phraseology as a means conducing to that end. For while we would deprecate the forwarding of a pupil in Latin, by making a barbarian of him with respect to English, yet we do think that English may be rendered a very important auxiliary in imparting the Latin idiom. Thus, without any violation of his mother tongue, a pupil may say—*displicuit*, it gave offence, *pluribus*, to many persons —*propiùs*, nearer, *occasum*, the setting-place, *solis*, of the sun—*ad*, to, *mediam*, the middle, *noctem*, portion of night—*in*, on, *summâ*, the uppermost, *aquâ*, portion of water—*sub*, under, *frigido*, the inclement, *Jove*, sky, or domain of Jove:—and as soon as literal phraseology has given the pupil a Roman view of the respective words, and has indelibly impressed the Latin idiom on his mind, then let him substitute freer modes of expression, such as, *it displeased many, more to the west, till midnight, on the water, in the cold air*, &c.

For a similar reason, a less advanced pupil should be taught to translate the Latin phrase *in monte*, in a hilly region, within the limits of a mountain, &c. For in this case, the Romans did not have reference to the *vertical* direction, as we have when we say, *on a mountain;* but they had reference to the *horizontal* direction, as we have when we speak of cattle IN a meadow, or of reapers IN a field; in which instances *in* does not mean *beneath the surface of*, but *within the precincts of*, the interiority not being that within a mass, but that within the boundaries of a superficies. Greek writers, also, have sometimes taken this view of a mountain, and in such a case have used terms expressive of interiority, ingress, and egress. Thus the departure of a man FROM the plain TO the mountain, was sometimes expressed by the Greeks and Romans in language corresponding with ours, when we say, "he went OUT OF the lower field INTO the upper field. Nor do we see that any evil can accrue to a pupil from such associations of ideas as these; for if the idioms of *modern* languages are secured more effectually by such a process, we see no more impropriety in the preceding gradations of translation, than in teaching the pupil a French idiom by his being directed to say *le*, the, *meilleur* best, *raisin*, fruit *of the vine*, and then *le meilleur raisin*, the best grapes. Without hesitation, therefore, we should say, let Latin

words and Latin idioms be made as familiar as legitimate English can make them — let the tutor dictate simple words with a pronunciation that indicates the Latin quantity, and let the pupil compound those words and account for their changes — and from words let the pupil proceed to form classical phrases, and assign reasons for the arrangement of the respective words — and then let him proceed from elegant phrases to elegant sentences, and from elegant sentences to the highest attainments of classical composition. Thus when, by these and other means, Latin becomes something like a vernacular language, we would say, with Mr. Peithman, let the English idiom be laid aside, and let the pupil think in Latin directly.

The author's work embraces also several other points relative to Latin composition, but our limits forbid any additional animadversions. We know not what materials Mr. Peithman has for the larger work he contemplates, but we conceive that much may yet be done in that department to which he has turned his attention; and we think the public will be much indebted to him, or to any other writer who shall produce a work which may so facilitate the study of the Roman classics, that Latin may be read as Cicero was heard in the senate, or as his writings were read by his contemporaries, and that thus a Latin style may be formed on the best models of the Augustan age, by as simple a process as that by which an Englishman acquires the style of Addison.

An English Harmony of the Four Evangelists, disposed after the manner of the Greek of William Newcome, Archbishop of Armagh, with explanatory Notes and Indexes, and a new Map of Palestine, divided into Tetrarchies, and shewing the Travels of our Lord Jesus Christ. pp. 467. Bagster.

THE substantial agreement of four witnesses is a much more powerful evidence of the truth of their testimony, than their relating the same events in precisely the same order, with exactly the same circumstances, and in the same identical phrases. The latter supposition would almost necessarily involve the suspicion of contrivance, and, consequently, of imposture, while the former betrays no effort beyond that of faithfully narrating what has occurred, and thus, in the judgment of all unprejudiced persons, secures the conviction of its veracity.

Such, then, is the testimony of the four Evangelists; whose qualifications to write the sacred history were of the highest order, and whose character, after enduring the test of the severest investigation, continues unimpeached. When they are brought into juxta-position, it is admirable to observe how little they are indebted to the skill and penetration of others to harmonize their statements. That which is principally required is, an ingenuousness in interpreting their narrations, similar to that which so obviously characterizes the whole of their records; this, involving of course such an attention to circumstances as the nature of the case requires, leaves little to be desired but that the mind and heart receive that indelible impression which they are designed and adapted to impart. Every help, however, to a correct understanding of this inestimable section of the inspired volume must be cordially welcomed by the biblical student, on which account we would recommend to his perusal this "English Harmony;" from which, with its explanatory notes and judicious indexes, he cannot fail to obtain considerable assistance in the prosecution of his important inquiries. The following quotation from the preface will suggest to our readers an idea both of the arrangement and of the utility of this interesting work:—

"By placing the narrations of similar circumstances, as related by the several Evangelists, in opposite columns, their deviations or additions are more readily observed, and more easily compared. Thus arranged, obscure passages are frequently illustrated by the suggestion of a seemingly indifferent circumstance, and the deficiencies of one Evangelist are supplied by the more ample detail of another; by which means *a full and connected history of our Saviour* is formed, and the distinct phraseology and idiom of each of these sacred writers are more conspicuously displayed."

LITERARY RECORD.

New Publications.

1. *History of the Commonwealth of England. By William Godwin.* Vol. III. 8vo.

2. *Travels in Mesopotamia, including a Journey to the* UR *of the Chaldees, and the Ruins of* NINEVEH *and* BABYLON. *By J. S. Buckingham, Esq.* 2 vols. 8vo. with 40 engravings. Price 1*l.* 11s. 6d.

3. *Perseverance; or Walter and his Little School. By Charlotte Elizabeth.* The lady who has presented to us this entertaining and useful volume, has written so much and so well, that we never see her name on a title page, without an inclination to read the book that is thus distinguished. The little work now before us well illustrates human character, while it naturally enough shews the numerous benefits that would result from the instruction of the negro children in the West Indies; and will refute the selfish, ungodly, and every way unsound objections, that are made to such wise and benevolent exertions. Its representations are chiefly fictitious, but nothing hinders such things becoming realities, except the wickedness and indolence of man. Young people can scarcely peruse a more pleasing or beneficial volume, than that which describes Walter and his little negro school.

4. *A Memoir of Miss Frances Augusta Bell, who died in Kentish Town, on the 23d of May,* 1825, *aged Fifteen Years and Six Months; with Specimens of her Compositions, in Prose and Verse. By the Rev. Johnson Grant, M.A. Minister of Kentish Town.* That the piety of the subject of this narrative was sincere, and that her talents were respectable, none will deny who rightly peruse the volume before us: still, we are not sure that wisdom recommended its publication, while money and time can be expended and employed in the purchase and perusal of superior books.

5. *Bunyan's Vanity Fair; with a Prefatory Dialogue for the benefit of good Folks who attend the Booth, the Ring, and other equally innocent Amusements. By Abdiel.* 18mo.

6. *Missionary Excitement; a Sermon preached before the London Missionary Society. By the Rev. H. F. Burder, M.A.*

7. *The Gentiles gathered to the Fold of Christ; a Sermon preached at the Poultry Chapel, on Monday Evening, May* 7, 1827, *to the Juvenile Societies in aid of the London Missionary Society. By the Rev. Thomas Raffles, LL.D.*

8. *Excitement to Exertion in the Cause of God; a Sermon preached on the thirty-third Anniversary of the London Missionary Society, at the Tabernacle, May* 9, 1827. *By the Rev. James Parsons.*

9. *The Birth-day Present. By Mrs. Sherwood.* We have often observed, and leave others to account for it, that when once an author begins, he is nearly sure to continue to publish his thoughts and collections. He may have no luck, but, like the gambler, he goes on in hope. We have long thought that Mrs. Sherwood writes too often, and too much. The present volume is not to be blamed as defective in general tendency, but the sentiments are, for a child, obscurely, and therefore feebly, represented: the fictions are not natural, and the story is too long.

10. *Sermons on various interesting Subjects, adapted for Villages, Families, and Schools. By W. Dransfield.* We cordially agree with the author in his account of the subjects of these Sermons, but we prefer leaving what is said on their adaptation to rest on his authority; only adding, that they are plain and pious Discourses.

11. *Letters on the Means of abolishing Slavery in the West Indies, &c.* These Letters first appeared in a Liverpool newspaper. They suggest a new, and apparently easy scheme of emancipating the negroes; and contain a more general discussion of the subject than has yet been comprised, perhaps, in any other pamphlet.

12. *Ellmer Castle; a Roman Catholic Story of the Nineteenth Century.* 18mo. bds. Price 3s. 6d.

13. *Biographical History of the Christian Church, from the commencement of the Christian era, to the time of Wickliffe the Reformer. By J. W. Morris,* 8 vols. 8vo. 16s.

14. *A Journal of the Life of George Fox.* In two vols. 8vo.. Price 24s. bds.

15. *The Select Works of William Penn.* In 3 vols. 8vo. Price 2l. 2s.

In the Press, &c.

The Reasons of the Laws of Moses, from the "More Nevochim" of Maimonides. With Notes, Dissertations, and a Life of the Author. By James Townley, D.D.

Journal of Travels over various parts of India. By the Right Rev. Reginald Heber, late Lord Bishop of Calcutta. In 2 vols. 8vo.

Letters from Switzerland and Italy during the years 1825 and 1826. By John Carne, Esq. Author of "Letters from the East."

A Defence of the Missions in the South Sea and Sandwich Islands, against the charges and misrepresentations of the Quarterly Review; in a Letter addressed to the Editor of that Journal.

Oriental Observations and occasional Criticisms, more or less illustrating several hundred passages of Scripture. By John Calloway, late Missionary in Ceylon.

Little Frank, the Irish Boy. By Charlotte Elizabeth. In one vol. 18mo.

The Narrative of a Mission to Nova Scotia, New Brunswick, and the Somer's Islands, with Travels in the United States of America, and much information on the state of religion in that country; in a series of Letters to James Montgomery, Esq. By Joshua Marsden.

A new Selection of Hymns, supplementary to Dr. Watts', and principally designed for the use of Churches of the Baptist Denomination.—N. B. A few individuals, ministers and others, have formed themselves into a Committee, for the purpose of collecting and arranging this work; and their object has been, not only to furnish our own congregations with a superior Collection of Hymns at a moderate price, but to create a fund from the profits of the book, to be applied to the relief of Widows and Orphans of Particular Baptist Ministers and Missionaries. It is hoped that this benevolent feature of the plan will recommend it to the sanction of the Denomination at large.

An octavo volume of Sermons, by the late Rev. Thomas Hutchings, upwards of thirty-two years Pastor of the Church in Unicorn Yard, Southwark. Edited by the Rev. William Hutchings, Minister of Paradise Chapel, Chelsea. Among the subjects selected, are—The Particularity of the Divine Providence—The Efficacy of the Saviour's Sacrifice—The relative Importance of our Lord's Divinity (three Sermons)—The Influence of Personal Religion on relative Usefulness—The Communion of Saints—The Vision of Isaiah, &c.

The Profits arising from the sale of this work are designed by the Editor for the exclusive benefit of the Widow; a consideration, it is presumed, of sufficient weight to secure the cordial assistance of those who respect the memory of the venerable author, in promoting its extensive circulation.—Subscribers' names are requested to be forwarded to the Editor, No. 3, Davis's-place, Chelsea; or to the Publishers, Messrs. Wightman and Cramp, Paternoster-row; and Mr. S. Newberry, Hatton-garden.

OBITUARY.

Mr. STEPHEN KEENE.

On Monday, Jan. 15, died Mr. Stephen Keene, aged 22 years. He was a member of the church at Henrietta-street, Brunswick-square, at which place a funeral sermon was preached, from Ps. xxxix. 4. We insert a few extracts from an account drawn up by his brother, and read on that occasion.

"About the close of 1821 it pleased God, by a course of impressions, to bring our dear relative to the knowledge of the truth as it is in Jesus. This was not effected by any one overwhelming interposition, but by a conjunction of circumstances, no doubt connected with those early impressions for which the children of Christian parents are deeply indebted to God, the great Author of all spiritual life in the souls of men. Various sermons were mentioned by him as having powerfully affected him, by teaching him the necessity of attending to the concerns of eternity, and showing him at once the evil of sin, in its nature and consequences, while they unfolded the refuge of sinners, in the mercy of God, through the death of Jesus Christ our Lord. Never having been addicted to gross vice, the change in his life was not and could not be so conspicuous as it has often been in the experience of the people of God. A dutiful son, an affectionate and tender

brother, he had always been; but in one respect a very visible change appeared. His temper was naturally hasty and impetuous: of this he became himself deeply sensible. He considered it his besetting sin, and it is not more than we are fully warranted in saying, that he regarded the admonition, "lay aside every weight, and the sin which most easily besets you." The natural vivacity of his mind became sobered and attempered by combination with serious reflections and devout sentiments drawn from the study of the word of God. Loving now the people of God, and wishing to obey the command of a Saviour, all of whose injunctions were become dear to his heart, he sought a connection with this part of the church of Christ, and made a public profession of faith by baptism on the 31st of January, 1822. We shall not be saying more than our Christian friends must have witnessed, when we express our conviction that his character, as a disciple of Christ, was not stationary; that he did not content himself with mere conversion from sin, but that he sought higher attainments; that he manifested real growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. His views of the Gospel became daily and rapidly enlarged, more clear and well defined. He felt the value of religion to himself, and his Christian charity led him to concur heartily in every measure which seemed conducive to the religious and spiritual benefit of others. In the success of the Sunday school he felt deeply concerned In its infancy, by regular attendance to teach the rudiments of knowledge, and in its progressive establishment, by occasional visits to speak to the children of God, religion, and their souls' salvation, he displayed his true solicitude for its welfare, and his concern that its intellectual benefits should be accompanied by the moral, religious, and everlasting good of its objects.

"He had always been sickly, and lately the interruptions to his general health had been, if less frequent, more severe. On the 8th of January he felt much indisposed, and on the following days his pain and weakness so greatly increased, that he was unable to attend in any degree to his customary occupations. His chamber now became the chamber of affliction, and reverberated with the cries of sorrow and distress. So intense was his agony, and of so painful a nature the disorder under which he laboured, accompanied by violent inflammation of the brain, that the mind was apparently incapable of exercising its usual sway for a short period; in consequence of which, conversation could not be supported without labour at times, though in those moments when the intermission of those fearful paroxyms of anguish allowed of it, he talked with his friends in the most calm and tranquil manner. After one severe fit of pain, he said to a sister who waited on him, "I have great need of patience to bear these violent and distracting pains;" and contrasting his bodily affliction with Job's mental distresses, acknowledged that with such an example he might well learn the duty of patient submission to the will of God. At another time, when his pains were less and his mind collected, in conversation with a pious friend he said, the Bible was his only comfort; from that alone he learnt the true nature of happiness, and where it was to be expected, not on earth, nor any where but on the other side the grave: all his trust was, he said, in the righteousness of Christ Jesus, for his own righteousness was but filthy rags. He had from the beginning expected the issue of his affliction to be death. To his sister he said, when she came to nurse him, "I am a dying man;" and on the following day, taking leave of a kind friend who had been visiting at his house, he said, "Farewell, I shall never see you any more." Often did he repeat, amid the severest of his sufferings,

> Tho' painful at present, 'twill cease before long,
> And then, oh how pleasant the conqueror's song!

And once he sweetly sung,

There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain.

On the sabbath before his death, he expressed to his wife and sister his deep regret that he should have so unprofitably spent that sacred day. On the following morning, to a dear friend who visited him, he put the most serious interrogatories respecting the employment of the sabbath; asking particularly with what feelings the word of God had been attended to, and twice or three times emphatically asking if the presence of God had been enjoyed in the soul; thus indicating, almost as long as the power of utterance was enjoyed, his solicitude for the spiritual benefit of his friends. After this he dozed nearly the whole of the day, gradually sinking into the arms of death; and when his mother and his brother arrived in the evening, was not apparently sensible. They came only in time to witness the gentle departure of his soul from its feeble tenement, and to look their last on that now pallid form which had so recently been full of every tender and cheerful expression. Without a groan, and almost without a struggle, his spirit was dismissed from its temporary abode of affliction and pain, to that blessed world where he shall no more say, I am sick, where sin and sorrow, affliction and death, can never appear. If his death was not full of triumph, and bright with the evidences of his faith, to his life, it is animating to reflect, that his friends can look with great satisfaction and heartfelt delight, while they desire to ascribe to the riches of that grace to which he himself was always ready and happy to ascribe, all he was and all he had."

REV. TIMOTHY THOMAS.

(Of Devonshire Square, London.)

On Thursday, July 5, 1827, died, the Rev. Timothy Thomas, upwards of forty years pastor of the church in Devonshire Square, London, where he succeeded the celebrated Mr. Macgowan. He was ordained, September 30, 1781, on which occasion Mr. Wallin delivered the introductory discourse, and proposed the usual questions, Mr. Joshua Thomas (Mr. T.'s father) delivered the charge, founded on 1 Tim. vi. 20. and Mr. Booth preached to the people.

The funeral took place at Bunhill Fields, on Thursday July 12. and was numerously attended. Mr. Price (Mr. T.'s colleague) delivered the address at the grave, and Dr. Rippon prayed. The pall was borne by Drs. Rippon and Newman, and Messrs. Upton, Pritchard, Edwards, and J.B. Shenstone.

Mr. Thomas was in the 74th year of his age. We hope to be able to give some further account of this excellent man in a subsequent number.

REV. J. KELLO.

On Monday, June 11. died, the Rev. J. Kello, Minister of the Independent Congregation, Bethnal Green, London, during the unusually long period of *fifty-six* years.

HENRY FLETCHER, ESQ.

Died, July 15, aged 85, Henry Fletcher, Esq. of Shadwell Dock, London, a deacon of the church in Prescot-street, and one of the earliest and warmest supporters of the Stepney Academical Institution.

INTELLIGENCE.

FOREIGN.

GERMANY.

Memoir of Martin Boos.

We have been much gratified by the perusal of a recent article in the "Archives du Christianisme," containing a memoir of *Martin Boos*, an eminent Roman Catholic clergyman, who died in 1825. An abridged translation of the memoir will doubtless be acceptable to our readers.

A considerable religious excitement has been witnessed in many parts of Germany, during the last forty years. Many individuals, including some respectable ecclesiastics, have been roused to deep concern for their spiritual safety, and have been led to take refuge in the cross of Christ, and to rest solely thereon. They still retain their connection with the Roman Catholic church, and have been subjected, in consequence, to repeated and severe persecution. One of the bishops, *Sailer*, has been honourably distinguished for the purity of his sentiments and the ardour of his zeal. His instructions and example have had a happy effect, and he has been the instrument of training many excellent ministers, whose labours have been extensively blessed. Among them, the names of Feneberg, Winkelhofen, Lindel, Gossner, and Boos, may be particularly mentioned.

Martin Boos was born at Huttenried, in Bavaria, Dec. 25, 1762. When four years old he lost both his parents, within fifteen days of each other. An uncle took charge of his education, and intended to have apprenticed him to some tradesman; but he was so desirous to enter into the ministry, and his tutor gave so favourable a testimony of him, that he was permitted to engage in a course of studies for that purpose. After having spent some time at Augsbourg, he went to Dillingen, to study theology. There he was favoured with the instructions of Sailer, Zimmer, and Weber, from whom he received clear and scriptural views of divine truth, though it does not appear that his heart was seriously impressed till some time afterwards. On leaving Dillingen, he became curate of Unterthingau.

In 1788 he was brought to experience the salutary effects of the Gospel. He went to visit a pious woman who was dangerously ill. "I doubt not," he said, "that you will die calm and happy." "Why?" she asked. "Because," he replied, "your life has been a continued course of good works." The dying saint sighed deeply, and thus addressed him:—"If I die, resting on those good works of which you speak, I am sure that I shall be condemned; but what gives me peace at this solemn moment is, that I trust in Jesus Christ, my Saviour." These few words opened his eyes: the doctrine of salvation by grace, through faith in the Redeemer's righteousness, was understood and believed, and became henceforward his favourite subject.

After having resided two years at Unterthingau, he was appointed Canon, and went to Gronmbach. There his zeal and seriousness were eminently displayed, and the people became warmly attached to him, both as a preacher and a confessor. At length his popularity was so great as to excite the envy of his colleagues, who most unjustly procured his expulsion. In this affliction he was befriended by Feneberg, with whom he laboured some time as curate, and enjoyed the advantage of his instruction and aid.

In 1795, Boos was appointed to the church at Wiggensbach. There his efforts were greatly blessed. It was a year of jubilee, and numbers of persons went to him to make confession; among them were many whose consciences had long been oppressed by a sense of guilt, and who had sought relief in pilgrimages and other observances, but in vain. Boos shewed them a more excellent way, and directed to the atonement of Christ as the only source of comfort. The effect was surprising: peace and joy succeeded to distress and fear, and genuine conversion was the happy result in very many cases. The converts soon began to communicate their views and impressions to others, and a general inquiry and excitement followed. All this was much forwarded by the personal piety of Boos, and the marked seriousness and fervour with which he attended to the duties of his ministry. Prayer and reading the Scriptures occupied a large portion of his time. He went from the closet to the church; he lived near to God; and extensive usefulness was the result. "We must dig deep," said he, "if we would obtain the treasure; and we succeed best when we most feel our wretchedness and weakness; for those are not the best sermons about which we have most anxiously laboured, but those which we

have begged of the Lord with prayers and tears." He continued at Wiggensbach till January, 1797, when a sermon, in which with more than usual earnestness, he urged the necessity of repentance and faith, was the means of his expulsion.

At this time persecution began to rage against the new converts. Many were obliged to conceal themselves; others quitted the country. Some were taken before the magistrates; but when it was found that they were only accused of believing in Jesus Christ, and striving to bring others to the knowledge and faith of the Gospel, they were dismissed. Boos himself was not so fortunate. He was summoned to appear before the ecclesiastical council of Augsbourg, and was committed by them to the house of correction at Goggingen, where he remained eight months, during which time he underwent more than fifty examinations, in the course of which he did not fail to contend for the faith once delivered to the saints. Meanwhile he was not without comfort, though in prison. The Abbé Hoffman, chaplain of the prison, at first regarded him as a criminal, and treated him accordingly; but when he saw his humility, gentleness, and ardent piety, he was led to examine the doctrines which he taught, and became his disciple and friend.

Sentence was awarded against Boos, Sept. 11, 1797. He was adjudged to confinement for a year, and directed to employ the time in the study of divinity, which his judges affirmed he ill understood. Having procured permission to reside in a house in the city of Augsbourg during the prescribed period, he chose for his instructor father Ulrich, dean of the convent of Capuchins. The old man soon perceived the true cause of the persecution, confessed that Boos was a better divine than himself, and obtained his release at the end of four months. He was then appointed curate of Langeneisnach, but did not long remain there. The priests who had been active in the former persecution persevered in their animosity. They petitioned that he might be imprisoned for life, and taking advantage of an intercepted letter, addressed by him to his former parishioners, in which he exhorted them to continue in their profession of the truth, they procured another citation to Augsbourg. On this occasion, Boos thought it best to conceal himself from his enemies. Finding, however, that their malice would still pursue him, he obtained permission, by the interference of a friend, to remove into the diocese of Lintz, in Austria. He was there very favourably received by the bishop, Joseph Antony Gall, who was accustomed to say that he wished he had in his diocese twenty priests like Boos. Several places enjoyed the benefit of his labours. At Lionding, at Waldneukirchen, at Peuerbach (where he remained five years), at Postlingberg, and at Gallneukirchen, he preached salvation by the cross of Christ. He was appointed to the latter station in 1806, through the intervention of Bertgen, an ecclesiastic of rank, under whom he had officiated as curate at Peuerbach.

At Gallneukirchen, Boos laboured four years and a half, without perceiving any fruits of his ministry. This led him to earnest and repeated supplication for the influences of the Holy Spirit, without which all efforts must ever prove powerless. About this time he ascertained that there were many persons in his parish whose minds were in great distress, on account of sin, and who felt the utter insufficiency of all human merit, but were not well acquainted with the Gospel method of salvation. With a special view to their benefit, he enlarged with fresh vigour on the Scripture doctrine of salvation by faith in the Saviour. His endeavours were warmly seconded by his curate, and were crowned with remarkable success. An extensive awakening took place at Gallneukirchen. But opposition was again manifested. Boos was accused of being opposed to confessions, fasts, and good works; several neighbouring clergymen, and among them Brünner, the rector of Postlingberg, encouraged the malcontents: and two weavers complained of him to the consistory of Lintz, that he had said that they were not true believers. Bertgen, Boos's former friend, was directed to inquire into the matter, and the result was that he also was convinced of the truth and importance of the doctrines maintained by him, and hesitated not to avow openly his conviction. On a similar occasion, in March 1811, Sailer, the bishop, manfully defended the persecuted pastor, and did not scruple to confess that his sentiments were right. During this opposition, much good was done; some sermons preached by Boos, produced an astonishing effect: many of his adversaries were convinced of the evil of their doings; and thousands of the peasantry were induced to read the Scriptures, that they might judge for themselves respecting the points in dispute. At length the consistory decided in favour of Boos, and acquitted him of the charge of heresy; but the bishop, in reporting the decision to him, exhorted him to be more cautious in speaking of the doctrine of justification. Nevertheless, he persevered in his evangelical efforts, and had the satisfaction of witnessing extensive success. From various parts of Bavaria, from Switzerland, and from Hungary, ecclesiastics came, to be instructed by him in the true faith.

His enemies still continued to oppose his

progress, and lodged a formal complaint against him in the imperial court. He was accused of teaching the protestant doctrine of justification by faith; of wishing to reform the Austrian clergy—of maintaining an extensive correspondence—and of belonging to a secret society, composed of Catholics and Protestants, which is contrary to the Austrian law. These accusations were laid before the emperor, but without effect. After the lapse of several months, a decree was issued, clearing him from the charge of heresy, though admitting that he was to be blamed for imprudence and *mysticism*.

Notwithstanding the imperial decree, the consistory still entertained the accusations brought against Boos. In the parish where he laboured, only twelve persons opposed him, while the remainder, amounting to upwards of 4000, were warmly attached to his ministry. Nevertheless, the consistory proceeded against him, and in July 1815, he was suspended, and committed to prison till the final decision of the emperor was known. His flock at Gallneukirchen were affected with the deepest sorrow on this occasion: a petition on his behalf, addressed to the emperor, was signed by more than 4000 persons. Boos felt keenly his separation from them, and endeavoured to make up their loss by correspondence. He was forbidden to see or write to any one, but two monks, who had benefited by his ministry, contrived to supply him with materials for writing, and his letters were conveyed from his apartment through a mouse-hole which was opportunely discovered, and enlarged for the purpose.

In April 1816, the emperor absolved Boos from the charge of belonging to a secret society, and permitted him, if he would not renounce his religious opinions, either to remain in a convent, or to leave Austria. He chose the latter, and returned to Bavaria, residing some time at Munich, where he was engaged in tuition. In 1817, he removed to Dusseldorf, and became professor of theology, under the protection of his Prussian Majesty. In 1819, the king gave him the living of Sayn, a village near Neuweid, where he spent the remainder of his days, and had the high satisfaction of knowing that his labour was not in vain in the Lord. There he died, August 29, 1825, in the faith and hope of the gospel. May God raise up many such ministers, both in the Roman Catholic and the Protestant communities—faithful and laborious men—to preach the pure truth of his gospel, and to promote his glory!

ASSOCIATIONS.

BEDFORDSHIRE.

The thirteenth annual meeting of the Bedfordshire Baptist Association was held at Ridgmount, on Wednesday the 2d of May. The Rev. F. Knight preached from 2 Tim. iv. 17. 1st clause; the Rev. Eustace Carey (Missionary), from Gal. i. 4.; and the Rev. —— Bulgin, from Ps. cxxxii. 8. The following Brethren engaged in the services:—the Rev. Messrs. Bull, Holloway, Fordham, and Middleditch. The next Association to be held at Steventon, the third Wednesday in May, 1828; Brethren Middleditch and Holloway are appointed to preach. The next Circular Letter to be drawn up by Brother Fordham, *On the Importance of Sanctification*. Collected for the Baptist Mission in the East, 15l. 1s.

WESTERN DISTRICT.

The fourth annual meeting of the Association for part of the Western District was held at Exeter, on the 6th and 7th of June, 1827. Sermons were preached by the Brethren Crook, from 1 Tim. i. 15.; Brewer, Heb. i. 14.; Toms, Gal. v. 6.; and Clarke, Luke xxiv. 49. The Circular Letter *On the Revival of Religion in the Churches of the Association*, was written by Brother Singleton. Brother Kilpin, of Exeter, was the Moderator. State of the churches:—Baptized during the year, 91; clear increase, 57.

The services were highly interesting, and the congregations attentive. The various meetings were characterized by a spirit of seriousness and Christian harmony. The kind attention of the Exeter friends merited the thanks of the Association, and induced on their behalf the prayers of many, that the Lord would recompense them a thousand-fold.

ORDINATIONS, &c.

HILLSLEY, GLOUCESTERSHIRE.

On Tuesday, April 17, 1827, the Rev. T. Shakespear, late of Southam, Warwickshire, was publicly recognized as the Pastor of the Baptized Church at Hillsley, in the county of Gloucester. After reading the Scriptures and prayer, the Rev. T. Winter, of Bristol, described the nature of a Gospel Church, and asked the usual questions. The Rev. T. Thomas, of Wotton, offered up the ordination prayer; the Rev. William Anderson, Classical Tutor of the Bristol Academy, and formerly Mr. S.'s pastor, de-

livered the charge, from 1 Tim. iv. 16.; and the Rev. D. Thomas (Independent), of Wotton, preached to the people in the evening, from 1 Thess. v. 12, 13.

The other devotional services were conducted by Messrs. Stinchcomb, Thomas, Norgrove, and Shakespear. The congregations were crowded and very attentive. May the union thus formed prove a blessing to both pastor and people!

LECHLADE.

On Thursday, June 6, 1827, the Rev. R. Breeze was publicly ordained the Pastor of the Baptist Church, Lechlade, Gloucestershire. The Rev. D. Wright, of Blockley, introduced the services in the morning by reading the Scriptures and prayer; the Rev. T. Coles, M.A. described the nature of a Christian church and proposed the usual questions to the Church and the Minister; the Rev. J. Smith, of Astwood, offered the ordination prayer, accompanied by the imposition of hands; the Rev. R. Pryce, of Coate, gave an affectionate charge to the Minister; and the Rev. D. Williams concluded with prayer.

In the evening, the Rev. H. Larter (Independent), commenced the service; the Rev. J. Kershaw, M.A. of Abingdon, delivered an address to the church, founded on Acts ii. 23.; the Rev. D. Holmes (Independent), of Farringdon, concluded by imploring the divine blessing on the interesting and solemn services of the day.

As a Home Missionary station, Lechlade is highly important, being surrounded by many villages, whose population shew an earnest desire to hear the glad tidings of salvation. May the labours of the newly-ordained Minister be attended with all the success which present appearances encourage him to anticipate!

HORSFORTH.

On Wednesday, May 2, the Rev. J. Yeadon, late student in Bradford Academy, was set apart to the pastoral office, over the Baptist Church at Horsforth. Service commenced at ten o'clock, A.M. The Rev. Mr. Lard (Independent), of Pudsey, introduced the service by reading and prayer; the Rev. J. Acworth, A.M. of Leeds, delivered an explicit statement of the nature and grounds of dissent, and proposed the usual questions; the Rev. S. Hughes, of Rawden, Mr. Y.'s Pastor, offered the ordination prayer, with the imposition of hands; Dr. Steadman gave a very affectionate and impressive charge, from Col. iv. 17.; and the Rev. W. Colcroft, of Bramley, concluded with prayer.

In the afternoon, at three, the Rev. W. Scarlet, of Gildersome, commenced with reading and prayer; the Rev. B. Godwin delivered an appropriate and seasonable address to the members of the church, from Phil. ii. 14—17.; and the Rev. J. Gaunt, of Sutton, concluded with prayer.

In the evening, at half-after six, the Rev. M. Saunders, of Haworth, commenced with prayer; the Rev. C. Thompson, from Halifax, preached from Acts xxvi. 29.; and the Rev. A. Nichols, of Keighley, concluded the highly interesting services of the day with prayer.

The day was favourable, the congregation numerous, and we hope the solemn transactions of the day will never be forgotten.

NEWTON ABBOTT.

On Friday, July 13, Mr. Cross was set apart to the pastoral office, over the church at Newton Abbott, Devon. Mr. Weeks, of Barton, commenced the services by reading and prayer; Mr. Brewer, of Shaldon, described a Gospel Church and received the confession of faith; Mr. Kilpin, of Exeter, offered up the ordination prayer and delivered a very impressive charge to Mr. Cross, founded on 1 Tim. iv. 16.; and Mr. Garrett (Independent) concluded in prayer.

In the evening Mr. Weeks again commenced by reading and prayer; Mr. Watkins (Independent, Newton,) preached to the Church, from Heb. xiii. 7, 8, and closed in prayer. The congregations were large, and very attentive.

SHEERNESS.

On the 19th of July, Rev. George Moulton was ordained pastor over the Baptist Church in Mile Town, in the Isle of Sheppy. Mr. Hinton of Reading, stated the reasons and privileges of dissent, and asked the usual questions. Mr. Hargreaves of London, offered the ordination prayer. Mr. Pritchard of London, addressed the minister; and Mr. Groser, of Maidstone, the church. The devotional exercises were conducted by Messrs. Prankard, (Independant) Hargreaves, Groser, and Hathaway. May the great Head of the Church crown this union with his blessing, and succeed the zealous efforts of Mr. M. in attempting to build up the people of his charge on their most holy faith, and to exhibit those views of the gospel which are adapted to bring sinners to Christ that they may be saved.

SWANSEA.

On Wednesday, May 30, 1827, the Rev. Robert Oxlad was ordained Pastor of the English Baptist Church, Swansea, Glamor-

ganshire. The Rev. W. Winterbotham, of Horsley, delivered the introductory address, asked the usual questions, and received the confession of faith; the Rev. F. A. Cox, LL. D. of Hackney, offered the ordination prayer.

In the afternoon, Dr. Cox delivered the charge, from 1 Tim. iii. 1. In the evening, the Rev. T. Morgan, of Birmingham, preached to the church from Eph. vi. 19, 20.; the Rev. Messrs. R. Newman M. A. (Lady Huntingdon's), D. Davies (Pastor of the Welsh Baptist Church), J. Buckley (Wesleyan), and D. Peters (Theological Tutor of the Dissenting Academy, Carmarthen), conducted the devotional services.

The attendance throughout the day was numerous and respectable, and the engagements impressive. The prospects of this new interest (the statement of which was given in the last Supplement) are highly encouraging, and evidence has already been afforded of the divine blessing.

STOKE NEWINGTON, MIDDLESEX.

The Baptist Chapel, Stoke Newington, will be re-opened for public worship, 2d of August. (Vide advertisement.)

This place of worship was erected in the year 1822, through the laudable exertions of the Rev. James Bissett, who previously to that period, had gathered a small church and congregation in Stoke Newington, for whose accommodation the chapel was built. Since that time Mr. Bissett has continued to labour amongst them, and by the blessing of God upon his efforts, and the assistance of his friends, half of the expenses originally incurred in the undertaking have been paid off.

Mr. Bissett having considered it to be his duty to relinquish for the good of the cause, his connexion with the people as their pastor, and his interest in the chapel as a lessee, has with his co-lessees, assigned the premises in trust to seven persons, for the use of the church and congregation, and to secure them to the public, and the Baptist denomination, from the 24th of June 1827, till the expiration of the lease.

The trustees, with the hope of promoting the interests of the Redeemer, and having made themselves responsible for the payment of the debt now due upon the chapel, amounting to 390*l.*, and for which sum the premises are mortgaged, ask with confidence, the co-operation of the friends of religion, in assisting them to discharge this debt, together with the extra expenses necessarily incurred in repairing, painting, &c. A prospect may then be opened of maintaining a minister at this station, and till that can be accomplished, of remunerating in part those ministers who may be kindly disposed to give their services to the cause, neither of which can be effected whilst the debt remains, and the income of the place continues what it now is — little more than sufficient to meet the annual demands.

This statement is made in expectation that many friends who read it will be induced to give their attendance on the 2d of August. Those who will be prevented, and may yet wish to contribute to the liquidation of the debt, will have their donations thankfully received, and faithfully applied by remitting them to Mr. Millard, Bishopsgate Street; Mr. Allard, Hackney; Mr. Morgan, Lower Street, Islington; or Mr. Drayton, Stoke Newington.

NOTICES.

The Rev. Caleb Morris, late of Narbeth, Pembrokeshire, who has accepted the call of the Independent Church in Fetter-lane, London, to become co-pastor with the Rev. George Burder, is expected to commence his stated labours in the afternoon of the second Sabbath of August (the 12th inst.)

The Rev. W. March, of Frome, has undertaken the office of Theological Tutor at Stepney Academy, having been invited thereto by the unanimous vote of the Committee of that Institution.

ANNIVERSARY PECKHAM.

The eighth anniversary of the Baptist Chapel, Rye Lane, Peckham, will be held (by divine permission) on Wednesday, the 8th of August, when three Sermons will be preached: that in the morning at eleven o'clock, by Mr. Stodhart of Pell Street; in the afternoon at three o'clock, by Mr. I. Mann of Maze Pond; and in the evening at half-past six o'clock, by Mr. I. Smith of Ilford. After each service a collection will be made.

The following sums were voted, at the last general meeting of proprietors, June 22, from the profits of this work, to the widows whose initials follow.

	£		£
E. S.	5	E. B—n	5
E. B—s	5	M. C.	4
M. M.	5	S. M.	5
P. W.	4	S. S	5
H. M.	5	M. W.	5
A. E.	4	A. B.	5
H. B.	5	A. M.	5
A. C.	5	C. S.	5
S. D.	5	M. G.	5
M. A.	5		
A. A.	5		£97

MONTHLY REGISTER.

FOREIGN.

We are sorry to observe that the censorship of the press has been re-established in *France*. Thus power wars with knowledge—an ignoble, and in the issue a disastrous strife, as his Majesty of France, and all who aid and abet him in the attack, will undoubtedly find. We are thankful that such restrictions do not exist in England, and that we can publish our thoughts without fear of a literary inquisitor. How much is this country indebted to a free press! May it never be deprived of the blessing!

From *Portugal* and *Spain* no news of any interest to our readers can be reported, except that Ferdinand, in addition to his political intermeddlings and squabbles, has quarrelled with the Pope for appointing bishops to some parts of South America, where the Spanish power was formerly acknowledged. It seems that his Majesty can quietly enough permit his *conscience* to be enchained, but if his *prerogative* be touched, he is all alarm: so much for consistency! But in truth, neither the Pope nor the King need interfere with South America: that Continent is already lost to the latter, and we trust will not long remain connected with the former. Education is rapidly diffusing its blessings; free inquiry is abroad; the Bible is making its way:—before such attacks both popery and despotism must fall.

The Magistrates of Dusseldorff, in *Prussia*, have issued the following notice:—"His Majesty, in consequence of an event which has come to his knowledge, has ordered the strict observance of the prohibition to preach any sermon of a controversial nature, either in the Protestant or Catholic churches of the monarchy, and to prosecute, without indulgence, the clergy who may violate it. In making the clergy of the several churches acquainted with this royal order, we expect that they will carefully avoid in their public discourses all expressions which might disturb the harmony and peace existing among the members of the different churches, and which would be contrary to the spirit of the Gospel and to Christian tolerance." So then, according to the "royal order" of the King of Prussia, Popery and Protestantism are equally right; or at any rate, if the latter system be preferable to the former (his Majesty, we believe, is a Lutheran—oh! what would Luther say to him?), yet the difference is so slight, that truth must not be contended for, lest "harmony and peace" be disturbed! When kings, *as such*, meddle with religion, it would be well if some one could whisper in their ears, *ne sutor ultra crepidam*—or, in plain English, *Let not the cobler go beyond his last.*

The misfortunes of *Greece* have been much aggravated by the loss of Athens, which was surrendered to the Turks June 5. Without foreign aid it seems scarcely possible for that country to regain its independence. It is therefore with great pleasure that we mention the treaty just entered into by Russia, France, and England, for the purpose of procuring the immediate cessation of hostilities, and an acknowledgement, from the Sublime Porte, of the independence of Greece, on the payment of a small annual tribute, on which plan the Greeks will hold their country by a kind of feudal tenure, under the protection of the three Governments just mentioned. We sincerely hope that this arrangement will be acquiesced in by both parties.

DOMESTIC.

Parliament was prorogued July 2, till August 21.

The ministerial arrangements are now complete. The Marquess of Lansdown is Secretary of State for the Home Department. The accession of this highly gifted Nobleman to the Ministry is a most happy event.

IRISH CHRONICLE,

AUGUST, 1827.

The extreme haste with which the Chronicle of last month was necessarily prepared, occasioned several mistakes, which we have endeavoured to correct at the end of the present number. If we have omitted to insert any contribution, or stated any communication inaccurately, we shall be happy to receive information as speedily as possible, that in the Appendix to the Annual Report such errors may be corrected.

To the Rev. Mr. Wilson.

REV. SIR, *May* 12, 1827.

I TOOK a tour through the county of Leitrim last week, and inspected the schools there. Indeed it is very interesting to hear and see all the good that is done and likely to be done in that county, through the instrumentality of the readers and schools, belonging to our Society. There are an old man and woman there, who read their recantation last week in the church of Kilanumera, and they both acknowledge that this blessed change happened chiefly through the instrumentality of their children reading and repeating their scriptural tasks in their hearing every morning and evening. The old man, who is called J—— F——, though he cannot read, has such wonderful retention, and delights so much in the word of God, that he has a great many chapters committed to memory; by listening attentively to the children, he could repeat it sooner than themselves; by this means he was brought to see the errors of Popery, and their traffic in the souls of men. The old woman is the the widow C——, mother to the deceased Elenor C——, the girl who was brought to see what the friend of sinners, Christ Jesus, had done for her, in Mrs. Walker's school, and whose name is recorded in the Society's Report, for 1823. This old woman acknowledges, that her change happened through obedience to the injunctions of her daughter, when going to depart, who exhorted her to pay attention to the word of God, and to rely exclusively on Jesus Christ for salvation, &c.

There came a woman to my house, a few days ago, from the barony of Connor; I began to read for her of the Saviour's love to sinners; she paid great attention, and said that it was surprising how the priests are forbidding to read the Scriptures, which contain such blessed words as these, and, said she, "I will not be prevented in future, for I will come often to your house to hear the Irish Testament read." The following day, my wife went a part of the way with her, and when she was parting, she said that she felt a great ease in her mind, to hear that the salvation of her soul did not depend upon human merit, but that it was freely given by Jesus Christ.

I remain, yours sincerely,

PAT. BRENNAN.

To the Rev. Mr. Ivimey.

Ardnaree, May 14, 1827.

MY DEAR BROTHER,

I ONCE more resume my pen to inform you, that, through the Lord's mercies, I am still spared, and in good health, and enabled to continue with increasing pleasure my feeble exertions in this vicinity. My opportunities are becoming every day more numerous, and I expect, that from this time, I shall be fully occupied during the summer. I have obtained a promise of the market-house in Killala for preaching, as soon as it is empty; it is at present occupied with flax-seed. Foxford will, I hope, soon furnish another station. I have already commenced preaching at Mullafary, and in point of numbers, I have a good congregation. My evening congregations at home are not so large as formerly, owing to there being service in the Church, which is to continue during the summer months, but in the winter half-year I have no doubt I shall have as many as my place will contain. Thus I am endeavouring to proceed, sometimes encouraged at other times a little discouraged, inclined,

when I look around me, despondingly, to ask, "Can these bones live?" Forgetting that the work is the Lord's, that his kingdom cometh not with observation, and that it is written, that his word shall not return unto him void. The spirit of enquiry is still alive in this country, and is becoming increasingly active. You have heard, no doubt, of the late discussion between Messrs. Pope and Maguire. The discussion will, I doubt not, be productive of good. Mr. Pope, whom I have the honour to call my friend, is a man of superior talent, and of superior piety.

To-morrow morning, if the Lord will, I commence another tour of inspection, preaching, &c., the result of which, you shall hear in due time.

Wishing that every good may continually attend you, I remain, &c.,

JOHN PAUL BRISCOE.

To the Rev. Mr. Briscoe.

Ardnaree, May 14, 1827.

REV. SIR,

THE 13th ult. being Good Friday, there were many persons flocking to the Roman catholic chapel of this town, some of whom were bareheaded and barefooted, as it is customary with the most superstitious part of the Papists to perform pilgrimage on such days; that is, to walk on their knees while they are worshipping images and crosses that are put up in the chapels for this purpose. I made it my business to remonstrate with some of these people, respecting some of the many absurdities that are daily imposed upon them, and then endeavoured to shew them from the Scriptures the true plan of salvation. I remained in this town the four following days, during which time, I often read portions of the Scriptures in the hearing of several little companies, and also endeavoured to answer their questions respecting religion. On the 18th, I went to inspect our schools in Tyrasough, where I also exerted myself in many villages, endeavouring by reading, conversation, and expostulation respecting the Scriptures, to make my fellow-sinners acquainted with the truth as it is in Jesus. In the village of Drummore, after reading portions of the New Testament, I endeavoured to make my hearers sensible of some of the numerous errors of popery. One of the men present answered and said, that his priest had told him that "the Scriptures were dark and obscure." I then told the persons present, that we had no other revelation from heaven than the holy Bible, and if the priests could have destroyed it, we should have long since been groping in the dark. I showed them from from 2 Cor. iv. 3., that if our gospel be hid, it is hid to those that are lost, &c. The above brought on several other questions, all of which I endeavoured to answer from the word of life. The anointing with oil was brought against me by a man in another village in that neighbourhood; I also proved to his satisfaction, that the oil was not desired by the Apostle James as a passport or preparation to send the soul to heaven, but that it was a means used to restore the sick person to his former health, and that all the stress was laid on the prayer of faith. After returning from this part of the country, I went to the parish of Kilmactigue, where I visited several of my old friends and neighbours. In this part of the country I also strove to sound the trumpet of salvation.

On the 2d instant I began the inspection of our schools in Tyrawly; in several parts of this extensive district, I had the pleasure of directing the attention of several persons to Jesus Christ, who is able and willing to save to the uttermost all that put their sole trust in him. In Crassmolina, I had a very interesting conversation with persons of various denominations. With many of them I was acquainted: while I was endeavouring to expose many of the errors of Popery, they paid the greatest attention. And again, in Ballybeg, I exerted myself equally. There are many there that are about to come out from the Popish yoke, and I am told that our schoolmaster has offered himself as a protestant in the church of Crassmolina. Many persons became protestants since the formation of this Society, and through its instrumentality. In the town of Ballycastle, there are several persons that would wish to hear you preach, as also in the Glin.

I remain, &c.

R. MULLARKY.

To the Secretaries of the Baptist Irish Society.

Limerick, May 15, 1827.

MY DEAR SIRS,

I PROCEED to give you some account of the Readers' labours (which I am sure will give you pleasure,) according to statements with which they have furnished me, agreeable to order: I mean the Readers under my superintendence.

Itinerant Readers.

Augustine Thynne, states that he has read the Irish Scriptures frequently to 34 families, and the English to 40 — and has given instruction to 16 persons in the Irish language.

Thomas Bush states, that he has instructed about 90 persons to read the Irish Scriptures, several of whom have become excellent Irish scholars, and zealous teachers of others, and have read and expounded the word of life to at least three families a day, in different parts of the counties of Clare,

Galway, &c., and have addressed numbers of persons at funerals and other assemblies.

Stephen Ryan says, that he has itinerated in a circuit of 140 miles, and upwards, in the counties of Clare, Galway, Tipperary, and Limerick, and has read the Irish and English Scriptures to at least three families per day, conversed with several persons in his excursions, from 1 to 40 at a time; and has given instructions to about 60 persons in the Irish language, and makes it his constant practice to visit the sick, for whom he reads and prays.

John Dwyer states, that he has read the Scriptures to great numbers.

Sabbath and Evening Readers.

Anthony M'Namara, sabbath reader and Irish teacher, says, that he has taught 86 adults to read the Irish Scriptures perfectly, several of whom are 60 and 80 years old, in various parts of the country; some are classical scholars, surveyors, schoolmasters, and farmers, and read the Scriptures in Irish to about 30 families per quarter at an average since his commencement in the year 1817, and has frequently reasoned on religious subjects with numbers.

Michael Burke states, that this last year, since he has been employed by the Society, he has taught 12 persons to read the Irish Scriptures, and has, on an average, read to three families every Sabbath day, has also read on the week evenings, and has frequently addressed 5, 7, 9, 12 persons at a time, as opportunity offered.

Michael Grerin, sabbath reader, states, that he has read the Scriptures in English and Irish to upwards of 30 families per quarter, and often to 12 persons at a time, besides various conversations he has had with the people.

John Burk says, that he has read the Irish Scriptures several times to upwards of 25 families per quarter during the two years he lived in the mountains of the parish of F——, and has read to upwards of 30 families per quarter, during the last two years in the mountains of Tomgrany and Moynoe; has spoken on the word to numbers of persons; has taught 11 persons to read the Irish Scriptures, 4 of whom have taught others to read the language.

Pat. Gunning states, that since he has been employed by the Society in 1822, he has read the Irish Scriptures to 20 and 25 families per quarter, from Clonrush to Portdomna, Gort, and Oranmore, and read to many individuals whom he met and addressed on the highway, &c., and every where that he is employed at his trade, and has taught 20 persons to read the Irish Scriptures.

Andrew Bradley says, he has read the Irish and English Scriptures to 30 families regularly; has taught 12 persons to read the Irish Scriptures; one of his pupils became a protestant, which threats and terrors could not prevent.

John O'Cavanagh states, that he reads the Scriptures to a number of families, whom he mentioned to me, with great acceptance, and has a great deal of important conversation with them.

John Nash, the Society's Irish schoolmaster, situated 60 miles west of Limerick, in the most remote and neglected part of Ireland, and of whose conduct and unwearied exertions I cannot too highly speak, has taught 90 persons to read the Irish Scriptures; has a good number of persons under instruction at present; has read the Irish Scriptures in about 400 houses frequently since his appointment, 150 houses frequently the last year, when numbers flocked to hear him; he reads the Irish Scriptures in the most beautiful manner. He also teaches a school, which averages 90 children; his own children assist him in the school, and read the Irish Scriptures to the people. This may be considered a missionary family in that dark and distant part. I have sent you monthly and quarterly statements of the usefulness and exertions of the Itinerant and Sabbath Readers under my superintendence. I hope that this general, though concise account, will not be less acceptable. A very small share of what they have said and done is mentioned; eternity only can shew the extent of their usefulness. The Scriptures have been read to innumerable families and assemblies of people in the most dark and remote parts.

Dennis Flood, master of the Birdhill school, a pious, devoted man, to whom the Lord was pleased to make me useful, reads and expounds the Scriptures to about 30 persons; he is assisted in this good work every Lord's day evening, by Mr. B., a worthy gentleman and connexion, of the pious and excellent family at B., who endeavour by all possible means to promote the good work.

John F. master of the B. school, (formerly he and family were papists,) was educated in the Society's school, at Moynoe, where he received that instruction which has made him wise unto salvation, and his whole family to embrace the protestant religion; is distinguished for piety and decision, by suffering and persecution; reads and speaks from the Scriptures in the English and Irish languages to from 40 to 50 persons on the Lord's day and other evenings.

After all these, and other exertions you will not wonder that the Reformation is making such progress in Ireland. The Lord is pleased to bless the exertions of his people; a few years will produce wonders. It is with difficulty I write this, having suffered more illness the last 3 or 4 days, than for the 11 past years

in the service of the Society, the effects of hardship and fatigue, and after a long walk, and preaching in a miserable village, having slept in a damp wretched bed, glad to get any place to lay my head; thank God for a good constitution, or else I should have been long since in eternity. I shall endeavour to preach this evening, and hope in a few days to be well. I preached last week at Ballycar; the house was crowded with Roman catholics. I also preached last week at Nenagh, Clough-Jerdan, Killaloe, and Ennis. Two respectable ladies have just left poperv, in the county of Clare, others are about to follow. Great numbers of the middling and poor people have left in the county Clare, and last Lord's day in Limerick.

In the most sincere prayer for the Lord's blessing on the exertions of the Society,

I am &c.

W. THOMAS.

To the Rev. Mr. Wilson.

Coolany, June 9, 1827.

REV. SIR,

AGAIN, blessed be the name of the Lord, I am permitted, and have the heartfelt satisfaction of stating to you that the work of the Lord is prospering, and likely to prosper more and more, nor can the priests with all their threatenings and promises of their deluded hearers, and binding of their consciences, prevent the people from hearing, reading, and meditating on the word of truth; and the more endeavours are used to prevent, the more some are coming to hear, and hold conversations and controversies on scripture doctrines. The very last evening you preached in this town, a good number of your hearers came to my place, and very pleasing it was to hear them each bring forward that part of your sermon which rested most on his mind, and approving of it. A few days after, a man of this town brought three persons from below the mountains. I was (thanks be to the Lord!) enabled to converse with them for a considerable length of time, read several portions of the Holy Scriptures for them, which apparently satisfied and convinced them of the error of their preconceived opinions; they at their going away promised to come again, which they did, and our last meeting was not less pleasing than the first. They have now promised to come and hear parson T.'s controversial lectures, and always give me a call at their coming and going. Two of the men, that I mentioned in a former letter, who were to hold a discussion with me, (but were prevented by the priest,) come now at intervals, as opportunity serves, to discuss the points privately, at the same time, I know that the priest has *last* Sunday publicly warned them and the whole congregation to "beware of all the Biblicals," and upon any chance to have no intercourse with them. In short, I am sure, I never have seen, or knew such a spirit of enquiry as prevails in this quarter at present; every company, small or great, whether on the highway, or in houses they meet, religion and scripture are their topics. Scarce a day passes, while at home, but a company of them comes to have their little arguments settled or decided, and this sends us to search the Scriptures, which alone are sufficient to make wise, &c. May the Lord grant unto them and me the aid of his holy Spirit to discover the truth as it is in Jesus. The last day I inspected Wheenagh school, a neighbour of mine in that village, told me, that the priest bound her in promise at confession, the week before, to keep her children from our school, and denied her the sacrament until she would make the promise.

P. SWEENY.

CONTRIBUTIONS.

Mr. Collins, Oxford St. (Ann. Sub.)..	£1	1	0
Donation, a Friend, by Rev. T. Griffin,	2	0	0

Subscriptions received by W. Burls, Esq. 56, *Lothbury; Rev. J. Ivimey*, 7, *Heathcote-Street, Mecklenburgh-Square; Rev. J. Pritchard*, 16, *Thornhaugh-Street; or by Rev. S. Davis*, 2 *Grays-Inn-Lane, who is at present collecting for the Society in London.*

MISSIONARY HERALD.

BAPTIST MISSION.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 21, 1827, at Great Queen-street Chapel:

JOSEPH GUTTERIDGE, Esq. in the Chair.

Moved by the Rev. JOSEPH KINGHORN of Norwich, seconded by the Rev. SAMUEL NICHOLSON of Plymouth.

I. That the Report now read be adopted, and circulated under the direction of the Committee; and that this Meeting desires, devoutly and humbly, to acknowledge the goodness of God, in enabling this Institution to co-operate in fulfilling the divine command, to proclaim the Gospel among the Heathen; and deeply sensible that success can only be expected where exertions are made from principles which God shall approve, earnestly recommends the friends of the Society to pray that the spirit of meekness, wisdom, faith, and love, may rest upon all, at home and abroad, by whom its affairs are conducted.

Moved by the Rev. EUSTACE CAREY from Calcutta, seconded by the Rev. JOHN STATHAM from Howrah.

II. That the proceedings of the Gentlemen who have acted on behalf of the Institution during the past year, meet the cordial approbation of this Meeting; that the Treasurer and Secretary be requested to retain their offices; Mr. W. Beddome, Mr. W. Burls, jun. and Mr. Paul Millard be the Auditors; and the following Gentlemen constitute the Committee for the for the next year:—

GENERAL COMMITTEE.

Rev. J. Acworth, Leeds.
C. Anderson, Edinburgh.
W. H. Angas, London.
G. Barclay, Irvine.
Isaiah Birt, Birmingham.
J. Birt, Manchester.
T. Blundell, Camberwell.
T. Coles, Bourton.
Edmund Clarke, Truro.
E. Daniell, Luton.
S. Green, Thrapston.
Robert Hall, Bristol.
C. Hardcastle, Waterford.
J. Hemming, Kimbolton.
J. Hoby, Weymouth.
R. Hogg, Kimbolton.
R. Horsey, Wellington.
T. Horton, Devonport.
W. Innes, Edinburgh.
J. Jarman, Nottingham.
J. Kershaw, Abingdon.
S. Kilpin, Exeter.
J. Lister, Liverpool.
T. Middleditch, Biggleswade.
J. Millard, Lymington.
T. Morgan, Birmingham.
W. H. Murch, Frome.
Rev. J. Mursell, Leicester.
W. Nichols, Collingham.
J. Payne, Ipswich.
R. Pengilly, Newcastle.
R. Pryce, Coate.
P. J. Saffery, Salisbury.
J. Simmons, Olney.
S. Saunders, Liverpool.
James Smith, Ilford.
Dr. Steadman, Bradford.
M. Thomas, Abergavenny.
T. Thonger, Hull.
T. Waters, Pershore.
J. Wilkinson, Saffron Walden.
T. Winter, Bristol.
Messrs. B. Anstie, Devizes.
N. Bosworth, London.
W. Burls, Edmonton.
J. Deakin, Birmingham.
J. Deakin, Glasgow.
J. Dent, Milton.
Jos. Fletcher, Tottenham.
J. Hanson.
C. Hill, Scarborough.
T. King, Birmingham.
J. Lomax, Nottingham.
J. Sheppard, Frome.

CENTRAL COMMITTEE.

Rev. C. E. Birt, Portsea.
J. Chin, Walworth.
W. Copley, Oxford.
F. A. Cox, LL.D. Hackney.
R. Davis, Walworth.
T. C. Edmonds, Cambridge.
W. Giles, Chatham.
W. Gray, Northampton.
W. Groser, Maidstone.
J. H. Hinton, Reading.
J. Ivimey, London.
J. Kinghorn, Norwich.
Isaac Mann, London.
Rev. C. T. Mileham, Bow.
W. Newman, D.D. Bow.
G. Pritchard, London.
J. Upton, London.
Messrs. W. Beddome, London.
G. Blight, London.
J. M. Buckland, Hackney.
J. Foster, Biggleswade.
W. B. Gurney, London.
J. Gutteridge, Camberwell.
J. Marshall, London.
B. Shaw, London.

Moved by the Rev. ROBERT WINTER, D. D. of London, seconded by the Rev. C. E. BIRT, M. A. of Portsea.

III. That this Meeting fully recognizes the just and urgent claims of the Society upon the strenuous support of the Christian Public; and recommends all its friends vigorously to come forward with their aid, especially in the formation and encouragement of Auxiliary Societies.

Moved by the Rev. JOHN BIRT of Manchester, seconded by the Rev. THOMAS WINTER of Bristol.

IV. That this Meeting renews, with great pleasure, the expression of cordial thanks to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surrey Chapel, for the kind and cheerful promptitude with which the use of their respective places of worship was granted on the present occasion.

This resolution was acknowledged by the Rev. DR. TOWNLEY of the Wesleyan Methodist Connexion.

Moved by the Rev. WILLIAM GROSER of Maidstone, seconded by the Rev. THOMAS SHIRLEY of Sevenoaks.

V. That the next Annual Meeting of this Society be held in London, on Thursday, June 19, 1828.

Moved by the Rev. J. H. HINTON of Reading, seconded by the Rev. OWEN CLARKE of Taunton.

VI. That the respectful acknowledgments of this Meeting be presented to Joseph Gutteridge, Esq. for the kindness and ability with which he has conducted the proceedings of this day.

FOREIGN INTELLIGENCE.

MONGHYR.

The following letter from Mr. Leslie to the Secretary, dated Jan. 15th, 1827, affords gratifying proof of the continued and salutary attention excited by the Gospel at that important station. We cannot but wish our worthy brother, whose health is evidently delicate, had accepted the very kind offer he mentions at the close of his letter; though we are quite aware that scruples of the most honourable nature alone led him to decline it:

Monghyr, Jan. 15th, 1827.

MY DEAR SIR,

Since the date of my last communication, nothing of very great importance has occurred at this station. One or two events, however, deserve to be mentioned as shewing that the work of God continues to go on. One person has been baptized, a young woman the wife of one of our members. About three months ago, a Hindoo family (amounting to six persons) of the writer

caste, openly renounced Hindooism, and declared themselves Christians. Having reason to suspect the purity of the motives of the leading member of the family, at whose instance the others appeared to have followed, I stood aloof from them, and did not recognize them in any way as converts to Christianity. A considerable tumult, however, was excited in Monghyr; many of the children left the schools, and once or twice the friends of the apostates, suspecting I had had something to do in what had happened, came to me, beseeching me to cause them to give up the two youngest members of the family who were betrothed in the manner of the Hindoos. The family having renounced caste, before I had had the smallest intimation of their intention to do so, and also, though I was acquainted with them, without my having at any time spoken a word to them on the subject; and likewise, as I had not in any way recognized them as converts, I refused to interfere; and the friends themselves being satisfied that the family had, of their own accord, renounced caste, they seemed to be satisfied with my conduct. I told the friends, however, that as the two youngest members were betrothed, i. e. married, (as far as the marriage ceremony having been performed may be called marriage,) I was decidedly of opinion they ought to be given up; and that, if they pleased, they might say, such was my opinion. It so happened, however, that the friends ceased to be importunate, and permitting the betrothed children to remain, abandoned the whole. Quickly after this the tumult subsided, the children returned gradually to the schools, and all things reverted to their former state.

Not having any reason to conclude that the hearts of these new professors of Christianity were affected, although I knew their minds were enlightened; and also, having as I have already noticed, reason to suspect the purity of their motives, I continued to take no notice of them. Time, I thought, will shew what these people really are. A few weeks ago the head of the family became seriously ill. I visited him, and he was incessantly visited by the native members of the church; and whatever mixture there might be in his motives at first, there did appear great sincerity at last. His sickness was the sickness of death; and as he approached his latter end, he evidently appeared to grow in patience, in resignation, and in humility. He always spoke of himself as a great sinner, and of his conviction that Christ alone could save him; and he expressed a humble hope that his spirit, on its release from the body, would be received by God into the mansions of bliss. After having told those that were then standing around him, that he felt God had approached near, to convey his soul away, he died within a little more than four-and-twenty hours. All were filled with hope, and all cheerfully united in lifting up his body and carrying it to the house appointed for all living; where they laid it down in the hope of a blessed resurrection. Amongst the people, some said one thing, and some another. Some said that he was taken away in judgment, for forsaking the gods of his fathers; but others had the good sense to say that he died merely because his hour was come, and which would have come then had he remained in his former religion.

His wife, also, appears under serious impressions. She was with me a few days ago, when she expressed a desire to be received into the church. I would hope she is sincere, but I intend to wait a few months before she is received for baptism, as her knowledge is yet very defective. There is, also, a very clever youth of 14 or 15 years of age, connected with the family. From his general conduct and apparent seriousness, and also from his professing a considerable knowledge of the word of God, I am not without hope respecting him. He is the very image in countenance of Andrew Fuller; and as he has now lost caste, and voluntarily called himself a Christian, I earnestly hope he may become a Fuller indeed amongst the Hindoos. Another family, consisting of a man and his wife, and one child, have also lately renounced caste, and professed Christianity. I do not know that either of their hearts are impressed, though it is evident their minds are enlightened. The appearance and general conduct however, of the man, I like; and would also indulge the hope that he will soon be brought to receive Christ in truth. These are circumstances which, I suppose, you will not think devoid of interest.

During this cold season I have not gone any distance from Monghyr; but I have in company with some of the native brethren, been endeavouring to carry the gospel into all the villages, for four, five, and six miles around us. When we go out we leave our residences in the morning, and return in the evening; and excepting when we cross the Ganges, a boy brings out some dinner for us, about two o'clock, which we eat in native fashion, sitting on the ground under some tree. I have oftentimes been much tired; but we have in general, received the compensation of being attentively heard by the people. Our native preacher of greatest talent, has been laid aside for a number of months through severe sickness, and has been unable to accompany us once; but I have called out into the field the young man whom I baptized about two years ago, and he has proved an excellent

substitute. He does not appear to have much courage to preach in the town, but he has exceeded my highest expectations in the villages. The Lord grant that both he and our poor sick preacher, as well as the others who preach, may long be preserved for this great work.

As to myself, I cannot say I am well. Since the cold season commenced I have recovered greatly; but I have had a return of the pain in my side; and I am occasionally visited with that sickness with which I was so much troubled at the close of the rainy season. I happened to call on the doctor of the station this week, and he has again taken me, of his own accord, into his hands, and commenced administering his medicine. He is an exceedingly clever man, and is very friendly with me. The late judge at this station, has been exceedingly importunate with me to accompany him and his lady to the Cape of Good Hope, where they are going for a year in quest of health. He offered me board and lodging with himself, and even my passage if I could not pay it; and so earnestly has he pressed me, that I have been put to great abashment in refusing his offer. Nearly all the friends here have been advising me to go, especially as I should have every care from the judge and his lady, who are very pious people; but I have chosen rather to commit myself to God, and stay at my post, not being able to endure the thought of being 18 or 20 months absent from Monghyr, entirely idle as it regards the grand object of my life. However, I have been somewhat exercised in mind on the subject; but I hope it will yet appear that I have done what was right.

MONTEGO BAY (JAMAICA.)

The following very gratifying intelligence has lately been received from our friend Mr. Burchell; and we are sure many will be excited to praise God for these continued instances of his goodness towards the poor benighted negroes. The first article was addressed to our respected friend the Rev. E. Clarke of Truro, and the second to a friend in Devonshire. Our readers will excuse the repetition of a few lines; the experience of Peter ought not to be omitted. May all who read these lines have the same internal evidence of love to the Saviour as this poor simple-hearted negro!

Montego Bay, April 10th 1827.

MY DEAR SIR,

When in Cornwall last July, preaching for the mission, I think you requested me on my return to this island, to send you some account of our churches, previous to your anniversary for the present year. As that period is now approaching, I write to communicate to you, a brief account of the interests of Zion among us, and it is with the greatest pleasure I am able to inform you that the great Head of the church, still continues to smile upon our feeble efforts. Our members are standing fast and walking worthy of their profession, so that during my absence from them of nine months, out of 600 members, there has been occasion to exclude *one only* for disorderly conduct, and even that one now affords pleasing evidence of genuine repentance. Many of our enquirers afford us the greatest joy; by their walk and conversation they grow in grace, and increase in the knowledge of the Lord Jesus. It is truly gratifying to witness the progress they make in the knowledge of the Gospel, and often they astonish me, by their remarks in conversation, and their truly excellent prayers. The gospel, also, is still extending its conquests. Many poor sinners are turning from darkness to light; from satan unto God; and some who a little while ago were persecuting their brethren, are now crying "Men and brethren what shall we do?" Our church at Montego Bay exhibits the most interesting appearance, so that my heart is daily gladdened by the excellent spirit which is breathed; and could our Christian friends in England witness their harmony, their brotherly love, their spirit of prayer and zeal; and could they but listen to their expressions of humble dependence upon God, for every blessing they need, they would require no greater encouragement to go forward in the support of the mission, as they would then see they do not labour in vain, nor spend their strength for nought. On Sunday, 18th of March, I baptized in the river running near Crooked Spring chapel, seventy-five persons, from whom I had previously received the most satisfactory evidence of their true conversion to God. Brother Mann, my fellow-labourer, was a member of a Scotch Baptist Church, and they are generally considered much stricter in their admission of members, than the English Baptists; however, he has frequently expressed his fullest approbation of the persons received, as also of the steps I take previous to their admission; and of

the church he has repeatedly expressed his astonishment and pleasure. What cause have we to exclaim "What hath God wrought!" "Not unto us, not unto us, O Lord, but unto thy name be all the glory."

Falmouth, April 18th. Since the above date, I have been visiting this place for the purpose of opening a place for worship. It is a town of considerable importance, situated about twenty-two miles E. of Montego Bay, and is the principal place of the parish of Trelawney; containing a population of 26,000 slaves. Many of these inhabitants have been in the habit of attending our chapels at Montego Bay and Crooked Spring, and a goodly number are members; so that for a long time they have been soliciting us to come among them and preach the gospel. It being rumoured that I should be at Falmouth last Sunday, great numbers crowded to me to bid me welcome, so that the house I occupied was crowded for several hours with poor Negroes, who said if they could but see my face, to see that I was indeed come at last, they would be satisfied; and as they saw me, many of them in the fulness of their joy exclaimed. "Now we heart too glad; Massa come at last for true." The people were brought by parties, and introduced by the individual who had been instrumental in "haling" them, as they called it, i. e. persuading them to come and hear the Gospel, and cultivating a concern for their souls. After talking with several of these parties, one of our members, a female, came to me. "Well, Massa, me very glad to see you, me too glad; me come to let massa see me family." When she introduced to me above 100 persons, adding, "Me have more dan dees behind, me will bring next Sunday to Massa." This woman is a slave, but possessing considerable knowledge of the gospel and the way of salvation, and she has thus exerted herself, travelling from place to place, and has been the means of "picking up," as she terms it, above 200 poor sinners. She has been called to suffer much for her zeal and her attachment to Christ, but in the midst of many threats she has boldly declared, "by de help of massa Christ, to hale all she can to de Gospel."

After referring to the new law, of which our readers are informed, Mr. B. proceeds.

"Brethren, pray for us. I fear a time of no small trial awaits us. O, that we may have wisdom to guide us, grace to sustain us, and boldness to declare, without fear, the whole counsel of God. If trials are permitted to befal us, there is no doubt it will prove to the purification of the church.

Last Lord's-day morning, April 15th. Brother Mann baptized between 60 and 70 persons, so that we have the smiles of God, though we have the frowns of men. On Sunday 25th March, when the persons baptized on the previous sabbath, were taken into the church, we had a happy day indeed; it was truly a Christian festival; the members expressed great joy on receiving their "new brothers and sisters. I scarcely remember ever to have enjoyed more sensible tokens of the divine presence. There was a great shaking among the dry bones. Numbers were melted into tears, and cried out "What shall we do?" and we have reason to hope that not a few were savingly wrought upon that day. Several have been added to our list of enquirers, dating their impressions to that occasion. When God speaks, who can withstand?

April 11*th* 1827.

On my arrival at Montego Bay, Jan. 30, I was welcomed in the most affectionate manner by the poor people. Their expressions of pleasure, accompanied with many tears, were truly affecting, and greatly endeared them to me. Numbers crowded to the wharf, and many came off to the ship in boats and canoes, to tell Massa "How d'ye" and bid him welcome. At our morning prayer meeting the following sabbath (when our chapel was thoroughly crowded), the prayers of our friends were indescribably affecting. "O Massa Jesus, we tank de — O Massa Christ, we soul bless de — de take we Shepherd home — de give him strengt — de bring him back — bless de Lord O we soul. Now, Massa Jesus, bless we Shepherd — help him to peak dy word — help him to peak to every sinner in de four corners of dis Montego Bay, dat dey may hear and fall down before we Saviour." The churches at Montego Bay and Crooked Spring, I found in a very pleasing state of peace and prosperity, so that during my absence of nine months, out of six hundred members, there was only one whose conduct rendered it necessary to exercise the discipline of the church, and exclude him from communion: and even he gives pleasing evidence of a sense of his guilt and true penitence. Our congregation (although it is crop time, when it is almost impossible for the country Negroes to attend) have been overwhelming, so that, as I remarked above, we have scarcely room to receive those who crowd to our prayer meeting at 6 o'clock A.M. During our visit in England, I was not present at a prayer meeting, not even a monthly prayer meeting where such numbers assembled, and where such a spirit was manifested, and these poor people walk during the night, five, ten, fifteen miles and above.

On Sunday, 18th of March, I baptized in the river running near Crooked Spring Chapel, seventy-five individuals, who had previously given the most satisfactory evi-

dence of their true conversion to God. The experience which many of them gave, was of the most gratifying and satisfactory kind, and was to me exceedingly encouraging; as I had reason to believe a sabbath scarcely passed but the Lord owned and blessed his word. I asked one named Peter, if he loved Jesus Christ. Peter—"Massa, me love Christ? dat me do, to me very heart." But how do you know you love Jesus Christ? Peter—"how me know? Massa Christ no de Son of God? him no come into dis world, and pill his blood for we poor Neger—how me know me love Christ? who me love, me no love him? who worth love, if him no wort? Me love him, Massa me feel it, dat how me know." And lately some of our friends being called to suffer on account of the gospel, fearing their brethren would be discouraged on account of it, sent them the following message, "Tell we broders and sisters, they must not feel for we—dey must no lose heart—we no cast down, we no runaway, we no teef, we no murder, we love Jesus Christ, we pray to him, and we suffer for him, him no leave we, no, him make we happy. Tell dem dey must pray wid de heart, and we will pray, if we keep in punish for twelve months, we will pray, and we will come back praying and praising."

All the churches in the Island are in prosperity; many are daily added to them, and great is the encouragement. Go forward, my friends: support, pray for, and advocate the cause of Missions; the Lord is listening to you, and blessing your endeavours, and may you be abundantly blessed in your own soul, and respective churches!

Contributions received on account of the Baptist Missionary Society, from June 26 to July 20, 1827, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d
Bedfordshire Society in aid of Missions, by John Foster, Esq.:—			
Bedford:			
Missionary Association by Rev. S. Hillyard	15	0	0
Rev. Mr. Muston and Friends	1	10	0
Rev. T. King	1	1	0
Friend, by ditto	1	0	0
Mr. Gamby	0	10	0
Collection after a Sermon by Rev. E. Carey	13	18	6
	16	9	6
Biggleswade:			
John Foster, Esq.	3	3	0
Mr. Blyth Foster	1	1	0
Collection after Sermon by Rev. E. Carey, and at the formation of Missionary Assoc.	20	11	6
Penny Week Society	5	0	0
For educating one Child in Jamaica	0	17	6
Missionary Box and Female Friends, by Mrs. Middleditch	2	7	0
	33	0	0
Carlton:			
Mrs. E. Abrahams, 2 years	0	10	0
Collection, by Rev. E. Carey	8	10	6
	9	0	6
Cotton End:			
Collection, per Rev. T. Middleditch	4	0	4
Mr. Joseph Kilpin	0	10	0
	4	10	4
Dunstable:			
Mrs. Chambers	0	10	6
Mr. J. Cook	1	1	0
Mr. M. Cook	0	10	0

Dunstable *continued* :									
M. W. Eames		1	0	0					
Mr. Flowers		0	10	0					
Mr. Freeman		0	10	0					
Mr. R. Gutteridge		2	2	0					
Mr. R. Gutteridge, jun.		1	1	0					
Mr. F. Scraggs		0	10	6					
Collection		12	7	6					
					20	2	6		
Leighton Buzzard :									
Mr. R. Sanders		1	1	0					
Penny Week Society, by Mr. Sanders		8	13	4					
Collected at formation of Branch Society		9	2	0					
Penny Week Society at Great Brickhill		1	11	8					
Friends at Newton Longville		0	10	0					
Collected of Young Friends, by Miss Wake, for Native Schools in India		4	18	3					
Sunday Schools Teachers and Children at Great Brickhill, for ditto		4	15	4					
John Grant, Esq. for ditto		2	0	0					
					32	11	7		
Luton :									
Branch Association		24	2	3					
Mr. B. Bolton		0	10	6					
Mr. W. Bolton		0	10	0					
Mr. Butlin		0	10	0					
Mr. Ewer		1	1	0					
Mr. D. Gutteridge		0	10	0					
Mr. M. Gutteridge		0	10	0					
Mr. Leonard		1	1	0					
Mrs. Marriott		0	10	0					
Mr. Spencer		0	10	6					
Edmund Waller, Esq.		1	1	0					
Mr. R. Waller		0	10	0					
					31	6	3		
Moiety of Collection at the Annual Meeting					15	15	1		
Sharnbrook :									
Collection, by Rev. J. Hindes					6	11	0		
Steventon :									
Collection		3	2	4					
Sabbath School Children		0	8	9					
Rev. J. Such		0	5	0					
Mr. Wm. Pole		0	5	0					
Mr. Pratt		0	5	0					
					4	6	1		
Toddington, Friends, by Rev. J. Ramsay					0	18	0		
								191	0 10
Wick and Pultney, Missionary Society, by Mr. Caldwell								7	10 0
South Wales, Western Association, by Rev. D. D. Evans (two remittances)								46	5 0
Ilford, Missionary Association .... by Rev. J. Smith *(three-fourths)*								12	0 0
Canterbury, Auxiliary Society, .. by Mr. Christian								25	1 6
Newark, Collection and Subscriptions, by Rev. W. Perkins								37	7 0
Thrapston, Auxiliary Society, ... by Mr. Baker								30	0 0
School Missionary Box, ... by M. A. P.								0	15 0
Small Sums at Fen Court, ... by Mr. Stanger								2	17 4
Whitchurch (Salop), Subscriptions, .. by Mr. Bayley								2	0 0
Leicestershire ; by Mr. Carter : viz.—Arnsby					19	2	0		
Husbands Bosworth					5	0	0		
Lutterworth					7	0	0		
								31	2 0
Liverpool Auxiliary Society, by William Rushton, Esq. Treasurer								100	0 0
Oxfordshire Auxiliary, by Mr. Huckvale ; Hook Norton								3	5 0
Kingsbridge, Sundries, by Rev. John Nicholson								15	7 8

Bovey Tracey, Collection and Subscription, by Rev. S. L. Sprague.....	5	0	6
Ecton and Kingsthorpe (Northampton), by Rev. W. Gray	0	19	0
S. E. District of South East Welsh Association, by Rev. D. Phillips.....	72	3	0
Mr. Alexander Saunders, by the Secretary .....Life Subscription	10	10	0
J. S. ..... by Mr. E. Smith .....Donation	5	0	0
Friend, ... by Rev. Thos. Griffin .....Donation	2	0	0
D. L. .....Donation	1	0	0
Miss Deedy, ... by Rev. James Upton .....Donation	0	10	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. James Downie, R.N. of Aberdeen, for 4 vols. of Josephus, 1 vol. Goodwin's Works, and Pike and Hayward's Cases of Conscience; to a Friend at Hull, for 4 vols. of the Christian Observer, 4 vols. Church Missionary Reports, and 8 vols. Missionary Register; and to Mrs. Abberley, for a set of the Baptist Magazine from the commencement, which has been forwarded agreeably to her wishes.

Since our last announcement of Articles received on account of Female Schools in India, various contributions have come to hand from kind Friends at Alcester, Biggleswade, Hebden Bridge, Burford, Romsey, Cambridge, and Scarborough; besides some anonymous donations. The whole of what has been received, one or two boxes excepted, which did not arrive in time, after having been carefully sorted and re-packed for the voyage, was shipped on the Mary Anne, Capt. Boucant, in the beginning of July; and we trust the results of this generous effort on behalf of the poor uninstructed females of India, will be such as to encourage their kind benefactors at home.

The following lines, in reference to one of these Contributions, forwarded by the Principals of a respectable Ladies' Seminary in the country, contain statements so just, that our readers in general will thank us for, and the writers will excuse, their insertion:—

"It has given us much pleasure to witness the interest that has been excited in the minds of our dear pupils, while occupied in making a few articles for the use of the Female Schools in India, which you will receive in a box by coach, on the 31st inst. We are only sorry they are not more worthy of acceptance, but time will not at present admit of making them so. How much might Female Schools in England do for Female Schools in India, if half the scraps of time and money were collected and cast into the treasury, which are spent in the attainment of frivolous accomplishments and useless ornaments! The occupying the *hands* of children in the cause of Missions is admirably calculated to warm their *hearts*, while it will undoubtedly increase the number of its efficient friends from among these who, when they have left school, would not have been very likely to have come within the sphere of its influence."

It will be observed that the Contributions from the Bedfordshire Auxiliary Society are given *at full length*. This new arrangement has been made, in consequence of its being understood that our respected Friends in that district would rather have the particulars inserted in the *Herald* than in the *Report*. In the latter, therefore, the entry will be restricted to a single line, referring to our present Number for the details. If a similar plan would be agreeable to the Conductors of other Auxiliaries, they have only to mention, it and it shall be adopted; it being always understood, of course, that particulars cannot be given both in the Herald and in the Report.

Errata in the Irish Chronicle for July.

Page 329, 2d line, for "*thousands,*" read "*hundreds.*"
332, In the names of the Committee, for "*Storks,*" read "*Stock.*"
333, col. 2. line 35, for "*none,*" read "*one.*"
334, col. 2. line 13, for "*was,*" read "*were.*"
335, col. 1. line 4 from the bottom, for "*hymn,*" read "*psalm.*"
— In the List of Contributions, for "*Mr.*" read "*Dr. Newman.*"
336, for "*Rev.*" read "*Mr. R. Patmore.*"
— for "*D.*" read "*W. Harvey, Esq.*"
— for per "*Mr. Shenstone, Air St.*" read "*Rev. Mr. Shenston, Alie St.*"

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